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Without Concealment—Without Compromise.

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PRO-SLAVERY RETREAT.

☞ See with what commendable coolness and indifference one of our popular Christian (!) editors can talk about the crime of working men without wages, and buying and selling his own species! And yet he is opposed to slavery! O yes! He even avows, *seriously* and *deliberately*, (most wonderful and courageous declaration in a *free* country!) that if he were put to the "task" of defending it, (now look out for a moral thunderbolt!) he "*could not tell what to say*"!! It "*is indefensible, any farther than its continuance is enforced by an invincible necessity*"!!! Nothing short of such *necessity* can justify a man in working his neighbor for nothing, and kidnapping his wife and children. That point is now settled, at this *early* period of the Christian dispensation, by a minister of the gospel (!) and an editor of a religious (!) paper!

From the Christian Mirror.

Slavery.

It will be seen, on turning to our last page, that the "thoughts on Slavery," published a few weeks since from a correspondent in Brownville, have called forth some animadversions from another in Georgia. As the former attached his name to his piece, the latter should also have done it. Though not personally acquainted with either, we trust they are equally and really devoted to the cause of the Redeemer. (!) We have before had contributions from our southern correspondent, which, it seemed to us, that none but a fervent believer could, or would have written; (!!) and we feel bound to believe him, in regard to matters stated as facts falling under his own observation. He has given them, we doubt not, as they appear to him. His signature is presumptive proof of his *honesty*.

Perhaps both these correspondents have erred, in deducing general conclusions from a very limited number of facts. Because there are slaves treated with shocking barbarity, and shut out from all moral and religious instruction, it will not follow of course, that all the three millon—if so many there are in our country—are in an equally deplorable condition. Neither, because in some districts their task is light, the treatment they receive tender and humane, their supplies ample, their knowledge respectable, and the religious instruction which they receive, sufficient, with God's blessing, to save the soul—will it follow, as a certain consequence, that all slaves, or the great majority of slaves, are in this favored condition. Every master is not a humane master, much less a Christian master. In the changes of ownership, any slave must be liable to fall into cruel hands; and, unless the white population at the South are more generally pious, than at the North—into hands where his religious instruction will be wholly neglected.

If we were put upon the defence of slaveholding, we should feel in a most uncomfortable dilemma, on either supposition; that is, whether the facts are as represented by the former, or present correspondent. If the sufferings and deprivations of the slaves are generally, as Mr. Rider supposes, there can be but one opinion as to such slavery among all moral and religious men; and that is, the system is *wrong*, and should be abandoned. On the other hand, if the condition of the slaves be of that comfortable character which the description of our southern friend indicates it to be, we still find that within us, which revolts at its continuance. Men of such intelligence and thrift, as those slaves, *ought to be free*. They are competent to take care of themselves, to make their own contracts, to sell their own labor, or its products. With so much of industry, and a disposition to improve the hours gained from the allotted tasks, they are capable of feeling the motives to exertion, which would exist were they to labor as free men. They would be more profitable to their masters, and perhaps to themselves, to work as hired laborers, at a rate of compensation mutually agreed on.

We can readily admit all that such a witness, as our correspondent, will assert, of his own knowledge, respecting the humanity of masters, (!) the perquisites of time and land allowed to slaves, (!) &c. We can believe that the cruelties, which, at the North, they are said to suffer, are exaggerated. (!) We can admit that the slaves of America have more personal comforts than the free negroes of the South (!) and assign sufficient reasons for the admission.—We can believe that their intelligence is equal to that of the peasantry of Great Britain and Ireland, and their deprivations less (!!)—arrogant as are the boasts of that people; that their servitude is not half so intolerable, as that of millions of British subjects in India; and much more of the kind could we admit without finding a single decision of the understanding or conscience in favor of the continuance of slavery. Give us almost any task, sooner than a defence of slavery. (!) We should be utterly at a loss for an argument;—we could not tell what to say. (!!) Our moral feelings would rise up and choke our utterance. We can cheerfully defend slaveholders against false accusations, and the misrepresentation of facts respecting them and their slaves; but the thing itself, slavery, is indefensible *any farther than its continuance is enforced by an invincible necessity*. (!!!) And can any such necessity be fairly pleaded, till every righteous method of emancipation has been tried, or attempted!

Our good brother has indeed drawn an engaging picture of the condition of slaves in his neighborhood. It seems to be, not only enviable, but actually *envied*. But is it from mere disinterested benevolence, that the masters do not exchange conditions with them; and thus free themselves from cares—from losses by the failure of crops, and replenish their pockets with ready change? Perhaps, (!) if they could look into all the motives which actuate them, they would see that the cares and losses to which they are subject, are, after all, a less evil, than the liability of being bought and sold, (!!) they know not to whom, and sent they know not whither; and to leave their children with the prospect of being perpetually subjected to the same liability of being a marketable article—the dreaded, and dreadful thing, which constitutes the essence of slavery.

Meantime *we rejoice that there is so much of humanity and kindness in the feelings and conduct of masters towards their slaves*; (!!) and especially have we been cheered in perceiving in southern papers, unquestionable indications of *a strong desire and zealous purpose to teach them the gospel of the grace of God*. (!!) We bid them God-speed in this labor of love—assured that good will come of it to both master and servant, to both body and soul, for time and eternity (!!)

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The following is the article which called forth the foregoing *sympathetic* remarks:

A Reply to "Thoughts on Slavery."

Rev. and Dear Sir:—Upon the receipt of the Mirror of the 17th of Sept., I immediately began to peruse its contents, and on the 4th page found an article headed "Thoughts on Slavery." Your correspondent tells us that he has been "pondering over the subject of slavery"—that he has been "looking at the situation of the slaves," &c.

He may have pondered over the subject, and often pictured the situation of the slave to himself, but I have no idea that he has ever visited a slaveholding State to see for himself, and learn the true situation of the slave.

There are some statements in his article calculated to make a wrong impression upon the minds of your readers, which I will attempt to correct. He says, "slaves are never permitted nor able to communicate a single thought of all their joys and sorrows to their friends, when once separated from them." In this he is greatly mistaken, for whenever they are separated, if they request it, their masters, or managers write to their friends whatever they desire, which letters are transmitted by mail to any part of the country.—Many a letter have I written for them, and almost daily do I mail, and receive letters for them. He says, "They are never permitted to look into the Bible." As to that, I have a servant who carries his Testament and Hymn Book with him at all times, and reads fluently in the "Book of Books," as do many of our slaves. There are thousands of whites here and in Maine who cannot read so well or give you so good an account of the Bible, and the Saviour, as our slaves in many instances. They hear the gospel preached as often as their masters, and if your correspondent would visit one of our Sabbath schools for the slaves, and hear their ready answers to questions upon the doctrines of the Cross, he would blush with shame to think that he had been "pondering over the situation of the slave," and neglected the children in his own native State. He would no longer say they are not permitted to look into the Bible, but he would be filled with astonishment, and say as did one of old, "The half has never been told me." "One side of a story is good until the other is told." He seems to have heard one side, and formed his judgment from that, without further inquiry.

I know something of Maine and its inhabitants, and of the South, and her population. I have visited many large plantations, and have endeavored to inform myself on the subject before me. The South is not what it is represented to be, by northern fanatics, and we invite you to come and see for yourselves. He says they labor for nought. If in his view they do so, they are far better off than the free people of color at the North or South, and in fact much better fed and clothed, and suffer less than thousands of whites here, and around your correspondent.

As to means for furnishing themseves with a variety of small articles from a store, they are far ahead of most of their owners, which I can say from experience, having supplied them in my vicinity for some time.

I have often seen white men travelling for employment, who told me that they envied the slave, and would prefer his situation to theirs—and some have actually begged me to allow them to work for their food. This is a case where your sympathy might be desired. But the slave always gets a supply of food and clothing, for it is for his master's interest to feed and clothe him well—and planters take as much pleasure in seeing their slaves well dressed, as parents with you do their children.

I sell more goods to the negroes by far than to the planters, and have no trouble to get the pay, for they deal mostly on the cash system, and pay as they purchase. They are able, by being industrious, to make from $50 to $100 per year, besides performing the task allotted them.—They have land to plant for their own use, they can raise poultry, and hogs, which always command ready pay. They are not so unhappy as represented, for while at work, you will hear the merry song, and when their task is done, the woodlands echo the mirthful laugh, and the responsive shout, all declaring their minds free from care, and their hearts filled with joy.

Then go to the planter's house; perhaps he has just returned from the field, where he has seen his crop injured by the drought, or rain; his hopes are not realized, he knows that the wants of his plantation must be supplied,—his mind feels none of those joys, which his servant's songs indicate. I shall endeavor to give your readers a few more facts to meet the many charges brought against us, for I am personally acquainted with many of them, and wish them to form a correct opinion on the subject before us.

A Northern Man with Southern Principles.
Georgia, Oct. 1840.

SELECTIONS.

From the Liberator.

Our Own Affairs.

We are near the completion of the 10th volume of the Liberator. It has been a long and arduous struggle, on our part, to save our country and bless mankind, by the abolition of slavery, and the promulgation of the principles of liberty; but at no time have we grown weary, or despaired of the regeneration of our race. We have just finished the thirty-fifth year of our earthly pilgrimage: of that period, one third has been consecrated to the cause of bleeding humanity. The remainder of our existence will be wholly devoted to the same righteous object. We have passed through many vicissitudes, and have experienced some trials; but, by the help of God, we continue to this day, rejoicing in his goodness, and most anxious to do his will, whether it shall subject us to poverty or distress, or wherever or to whatever it may lead. It has long been our lot,—and we see no escape from it in the future,—to be covered with reproach, and branded with every odious epithet, almost beyond all precedent in this republic. Such treatment can make no impression upon us; for we have laid our reputation upon the altar of Christianity, and all desire for worldly honor and renown. We find unspeakable satisfaction in suffering for others, and great delight in being condemned by an evil and perverse generation. Of one thing we are sure: we have not labored in vain, nor spent our strength for nought. It is no longer infamous to be an abolitionist; the nation is awakened to at least a partial sense of its guilt and danger; the hitherto unpopular cause of negro emancipation is fast becoming popular; there are now tens of thousands who agree with us in our anti-slavery principles and doctrines, where, ten years ago, scarcely an individual could be found to give us the least countenance; there are thousands of anti-slavery societies now in operation, where at that period there was not one. True, in the face of all these and a host of other cheering facts, we have been accused of retarding the progress of emancipation! We were assured that this would be the result of our labors, from the first hour we entered into the field; and the clamour has continued from that hour to the present. Until a comparatively recent period, our accusers were the despisers and persecutors of the colored race—southern slaveholders and their northern allies; but, now, our most bitter revilers are those who profess to be abolitionists, and who are indebted to our humble exertions, under God, for what they see, feel and know on the subject of slavery. They have requited us by lifting their heels against us, and by resorting to every means in their power, however unlawful and wicked, to destroy our anti-slavery influence, and crush the Liberator. And why is this? Because they happen not to like our views on some other subjects! Their personal enmity is so strong as to induce them to propagate the most atrocious falsehood, and deal in the blackest calumny, to effect our downfall. But we have not yet fallen; and, relying upon the same good Being who has hitherto been our stay and staff—and upon the same gracious Redeemer who has cheered and animated us by his smiles in the darkest hours of affliction—and upon the same divine Comforter who has filled our heart with a peace which the world can neither give nor take away—we still expect, having done all, TO STAND. In the deliverance of our colored countrymen from their frightful bondage, and their elevation to all the rights and privileges of our common humanity, we feel an ever-growing interest. We espoused their cause when few were willing to support it; and it would be strange indeed if, in the days of its strength and glory, we should now abandon it. Whatever evil and designing men, under the guise of abolitionism, may say to alienate their affections from us, they may rest assured that we will be faithful to them in life and in death, and do what in us lies to cause liberty to be proclaimed throughout all the land unto all the inhabitants thereof.

But, the Liberator—shall it die, or shall it live? This is a question for its friends to decide. Its enemies have resolved upon its extermination. Are its friends as resolutely determined that it shall be sustained, a terror to evil-doers, and a praise to them that do well? If so, now is the time for them to be active and liberal in its behalf. They must not merely resolve—they must act. Never has the Liberator been called to breast such a tide of opposition as is now swelling and dashing against it. Those who have seceded from the anti-slavery platform are peculiarly hostile to it; and, joining as they do, their efforts with those of the slaveholding and pro-slavery parties in the country, for its suppression, it would be surprising if they should not succeed in crippling its subscription list. The clergy, as a body, are exceedingly inimical to its circulation; and their influence, though gradually waning, is still very powerful. The unpopular reforms of the day have exhibited them in their true character, as blind leaders of the blind—as those who love the praises of men more than they do the praise of God—as having the form of godliness, but denying the power thereof. Hence they are enraged at the principal instrument of their exposure, and spare no pains to silence its warning voice. For them to be addressed like other men—to be examined, rebuked, censured, as though they were no better than others—to be placed on a dead level with the people—is an outrage not to be tolerated! In order to shield themselves from utter condemnation, to avoid the necessity of repentance and confession of sin, and to intimidate such as are under their domination from searching for truth, they have raised the cry of 'INFIDELITY' against those who, in the providence of God, have been called to unmask them, and misrepresented their religious views and feelings in the most flagrant manner. In too many instances, this artifice has been successful; and there are not a few who ran well for a time in the anti-slavery cause, who once rejoiced to meet persons of all religious and political opinions on the broad platform of humanity, and who were willing to suffer that the slave might be liberated from his fetters, but who have been frightened into a withdrawal from our ranks by this incessant clamor of a time-serving priesthood. But the cunning shall yet be caught in their own craftiness, and the counsel of the froward carried headlong.

All other means having failed to destroy the Liberator, the latest device of Satan, transformed into 'an angel of light,' to effect this purpose, is to represent it as an infidel publication, and ourselves as holding infidel sentiments! Having not been dismayed by the cry of 'madman! fanatic! incendiary!' at the commencement of our anti-slavery career, we shall not allow our peace to be disturbed by the cry of 'infidel!' Our infidelity consists in this: we do not happen to agree with the majority in regard to certain outward forms and observances;—we have refused to connect ourselves with any religious sect, and to adopt a human creed as the standard of our faith;—we do not believe that the clergy are impeccable—nay, we have dared to affirm that, as a body, they love the fleece better than they do their flocks, as their treatment of every righteous but unpopular reform plainly indicates;—we do not believe that men can have the spirit of Christ, who hold their fellow creatures in bondage;—we do not believe it is right or consistent for abolitionists to support a pro-slavery priesthood, or recognize a pro-slavery church as a religious body; we do not believe that it is right for Christians to imprison, hang or butcher their enemies; we do not believe that governments of human contrivance, upheld by military power, and administered by wicked rulers, are divine; we do not believe in the necessity of sinning against God, or being always more or less in bondage to the devil;—we do not believe that Christ is unable to save his people from their sins in the present life, or that the world may not be overcome, through faith, by those who dwell in it;—we do not believe in holiness o time, but in holiness of heart;—we do not believe in a worldly sanctuary and ordinances of divine service, but in the true tabernacle which the Lord pitched, and not man, and in spiritual worship and communion, without the intervention of any types or figures;—and, finally, we do not believe in making religion a thing of circumstance, time or place—something distinct from the every day pursuits and avocations of life—but earnestly maintain with him who was ranked among the offscouring of all things, that, whether we eat or drink, or whatsoever we do, we should do al to the glory of God. This is the head and front of our 'infidelity.' How far it is dishonorable to God, or hostile to the temporal or eternal interests of men, we leave the reader to decide according to the light that is in him.

Be it observed, that, while a corrupt priesthood, and those who are influenced by them to do evil, (and, especially, such as have withdrawn from the anti-slavery ranks, for the purpose of forming a new and hostile organization,) are circulating their charges against us as 'infidel,' not one of them has ever been able to find in our writings a single sentence in support of their assertions. We have been connected with the public press more than fourteen years; and, during that time, we have written no small amount, on a great variety of topics. We have prepared various pamphlets in an official or unofficial shape, which have been published to the world. We have delivered many public addresses, and participated in the proceedings of many public meetings. Now, why do not our accusers quote chapter and verse from our writings to sustain their charge against us of infidelity? Simply because they cannot—because they know that they, are actuated by a malevolent spirit, and that the truth is not in them. They stand self-convicted as revilers and false witnesses; for while, in one breath, they would fain make the people believe that we do not acknowledge a divine revelation of the will of God, they, in the next, (as it may happen to suit their evil purpose) denounce us as holding up perfection as the standard of Christian discipleship! We are willing that the files of the Liberator should be critically examined, in regard to our religious opinions; for though, in this age of hollow profession and pharisaical cant, we have been indisposed to make any parade of them before the public eye, (because we wish our works, rather than our words, to testify of us,) yet we are confident that, in our writings, will be found the utmost reverence for God, for his law, for the scriptures of truth, and the highest appreciation of his Son as the Redeemer of the world. We are compelled to make these statements,—though they have no special connection with our anti-slavery character,—in consequence of the manner in which we have been traduced for the purpose of hindering our usefulness in the cause of our down-trodden countrymen in particular, and of mankind in general.

We confidently appeal to all those who have been subscribers to the Liberator for any length of time, to testify as to its moral and religious influence upon their minds; and we ask them to exert themselves in its behalf, at this crisis, in exact accordance with their appreciation of its value. Those who are indebted to us are kindly but earnestly requested to make immediate payment, or they will force us to exclaim—'Save us from our friends, and we will take care of our enemies!'

From the Elyria (Ohio) Advertiser.

Colorphobia.

Quite an excitement appears to have been produced from the early part to the middle of last month, in the town of Troy, Miama county, in this State. A house fitted up for a school was thrice assaulted, on as many different nights, the repairs of the day destroyed, glass demolished, sash broken up, &c. &c.; and all because a white man had undertaken to keep a school for the black children in the neighborhood. Oh, shame on the Trojans!

"*Hatred to niggers*," is a phrase by which multitudes describe the feelings which they entertain toward the "colored population." None, it may be presumed, can reflect on those feelings without being conscious that they are unreasonable. We may well hate the *character* and *conduct* of bad, vicious men, whether white or black; but whatever may be our views in regard to the proper *location* in the earth, or the *position* in society, of a class of human beings distinguished by a color unlike our own, nothing can, surely, be more preposterously absurd, than to cherish toward them feelings of malignity on account of their color or caste. We class "nigger hating," therefore, among the unreasonable feelings of which sensible men ought to be ashamed. But its theoretical unreasonableness is not its worst feature. It is often deplorably pernicious in its effects. It often leads to most unreasonable and cruel treatment of those, whose only crime is the color which GOD gave to their skin. For example, it shuts out from the advantages of education, and dooms to that ignorance which engenders vice, a large number of children in this State, children who have transgressed no law, who have done no wrong,—and thus dooms them, *merely* because the Allwise Creator appointed the earthly existence of their immortal spirits, in connection with a parentage whose skin was of a hue which indicated the presence of as much as one-eighth African blood!

We speak not now of their exclusion from the "Common Schools" of the country, but of the fact that this "nigger hating" principle will not even see them possess, *by themselves*, and at the expense of their own parents, or through the benevolence of their friends, the means and the rudiments of a common school education.

Probably many of our readers would hardly believe this possible, if it were not proved by incontrovertible facts.—But it is even so. This "nigger hating" principle, a few years since, stirred up a portion even of the sons of steady habited Connecticut to demolish the dwelling of an amiable lady in the good town of Canterbury—because she opened a school for colored females in her house. We have known several instances, in which white persons of the most mild and amiable deportment, of cultivated intellect, and perfectly inoffensive manners in all other respects, were subject to the most bitter persecution, for no other reason than that they taught colored children and youth the rudiments of a common English education. A lady of the character just named, now resident in this part of the State, was, not many years since, engaged in teaching in one of the principal towns on the Ohio River. After enduring with meekness and fortitude various forms of persecution from this "nigger hating" spirit, she at length escaped being put under the ice, only by a providential interposition. The miscreants whose pure blood was stirred up to this glorious deed, had cut the hole in the ice, and with proper appliances stationed themselves beside the path, in which she was accustomed to take her Sabbath's solitary walk, to a settlement some two miles from town, to teach a little company of colored children. Here they watched for their victim till the hour of her school had passed—when they returned to town and learned that the lady was prostrated by disease. She had good reason to approve of David's choice, when he said, (though under very different circumstances,) "Let me fall into the hands of thee, Lord, and not into the hands of man."

In the instance mentioned at the commencement of this article, it appears from the Troy Mail, that the chivalrous "nigger haters" had their virtue so much shocked by the attempt "to keep a school for black children," that they not only perpetrated the outrages already mentioned, but also "assaulted private houses" of inhabitants favoring the school, "grossly abused unoffending citizens," and "prowled about the chamber of death, in search of a Methodist class-leader," the teacher, we infer, of the colored children, to "subject" him to Lynch law.

We are sorry to see that the "*Times*," in which we rarely see any thing offensive to good morals, is so far subjected to the "nigger hating" influence, that it could not see in all this "any inordinate outbreaking of the public peace"! "Oh the times! oh the manners!" We should think the editor must have been seized with an inordinate blindess, or an inordinate regard for the *character* of Troy.

From the Pennsylvania Freeman.

The Man-Hunters Baffled.

My Dear Sir,—Imagining that you may be interested in a recital of the manner in which we carry on practical abolition here on the borders, I pen you a hasty sketch of some occurrences which transpired here lately, and in which the abolitionists of the vicinity took a very active part.

On the night of Sunday, the 11th instant, the inmates of a hospitable dwelling in the immediate neighborhood of York, were surprised by the entrance of several colored men of the town, bearing the news that a company of slaves, consisting of two men, four women, and two children, were waiting in the road below the house to be shown to a place of concealment. They were hastily secreted in a large barn upon the premises, and remained there during that night and the ensuing day, while their owners, and the "officers of justice" were lying in await in the town, or scouring the country in pursuit of them as far as Harrisburg and Columbia. On the following night we were again alarmed, by the abrupt entrance of some colored men of York, who had brought a fresh set of slaves, comprising a mother, her six daughters, and two sons; several of the children, including the two boys, being under sixteen years of age. They were also immediately concealed in the same place, where there were then seventeen of the human chattels of "our chivalrous brethren of the south." The abolitionists of the place, including, of course, nearly all the colored inhabitants of York, now commenced devising plans for the escape of the first company, who were most hotly pursued. These were that night taken to another "block house," distant between twenty and thirty miles. They were scarcely gone, when, as two gentlemen of the town, two ladies and myself, were conversing in the house about the best plan for removing the others, the dogs around the premises commenced a furious barking, and two of us going out to ascertain the cause, we were suddenly surrounded by a gang of ruffians from York, in company with several slaveholders from Maryland, and headed by a certain deputy sheriff named Geiselman, a notorious slave-catcher.—They came ostensibly to capture a set of horse-thieves, who, as they alleged, according to the most indubitable information, were secreted in the barn. Knowing that no time was to be lost, I left the other gentlemen to divert these fellows from their prey as long as possible, ran to the house, informed the remainder of our circle of the state of affairs, and proceeded by another route, to the rear of the barn, hoping to get the remaining slaves off and secrete them in some quarries near. I succeeded in awakening them, and preparing them for a hasty flight, but just as I was about to lead them off, I discovered that we were beleaguered by another detachment of the gang in pursuit, who had thus cut off all retreat. I now gave up all for lost, but hurried the woman and her children into a recess and covered them with hay, and then ascended the passage, threw open the barn door, and told the fellows to enter and search. The two gentlemen whom I had left in the house had by this time discovered that they were after the company who had just escaped; they, therefore, brought the poor creatures out, allowed the slave-catchers to examine them, and were about to bear them off to another place of safety, when the aforesaid deputy sheriff, the moving spirit of the night, luckily bethought himself that the master of *these* had returned home only the day before, after a fruitless search for his inconstant property, and so he declared that he had two warrants, at the same time refusing to permit us to take the woman and her family away.—He now declared his intention to remain until the morning, (postponing his examination of the premises until that time,) hoping, by this manœuvre, to secure at least one set of the slaves, as he had despatched a messenger after their master, as soon as he had so unexpectedly discovered their place of retreat. As we could do nothing more, we resolved to retire for a few hours and refresh ourselves, if possible, in sleep, for the duties of the morning. I had scarcely laid down, however, when I was again called to the door by several colored *women* of York, who had come out and entered the barn, [being ignorant of the presence of the sheriff and his posse, who had withdrawn into it,] intending to take the slaves away to a place of safety.—They told me that when they opened the door they were received with great affability by the chivalrous band within, who congratulated themselves that a new prey was fluttering into the folds of the serpent. But as soon as they discovered the errand of the women, a dozen pistols were presented by these courageous fellows, who bade them peremptorily to begone! I now waited for the day, which was to bring my companions from York. They came, and the clear rays of the sun disclosed to our view a gang of such very extremely peculiar appearances, as to strike all beholders! Texas, Alton, Natchez, and St. Louis, might readily have been supposed to have deputed large delegations to this remarkable assembly, all armed with their pistols, and with clubs of Herculean size. As the wretches still refused to search, we went hastily to York, and procured the advice of two distinguished lawyers of the place, who recommended us to wrest the slaves from the clutches of the scoundrels who detained them, while there was yet time. We returned, called upon the slave-catchers to show cause for farther detention, and as they could not produce any, immediately hurried the trembling victims away, daring their pursuers to lay hands upon them at their peril. The situation of the ladies in the house, during all this time, may be imagined but not described. When they discovered that there was yet hope, they came out, and with a courage worthy of admiration, placed themselves between the ruffians and their anticipated prey, and bore the woman and her children off rejoicing. Every thing was now haste, as the master was expected hourly. A number of colored women of York were so shockingly masculine, as to hurry out, mingle with the slaves, and by every contrivance which ingenuity could devise, endeavor to baffle their enemies.—One of the slaveholders declared, in justification of his conduct, that he belonged to one of the most "orthodox" churches in the country, viz: the *Wesleyan* Methodist! I must not omit to state, that the disclosure of the place of concealment, is supposed to be owing to the very patriotic exertions of a *Pennsylvanian*.

The fugitives disappeared as if swallowed by an earthquake, and are now, we hope, safely in pursuit of that jewel of the night, the north star, which shall lead them into the protecting shadow of the shield of the Island Queen,

"Star of the North! upon that shield
Thou shinest,—O for ever shine!
The negro from the cotton-field,
Shall then beneath its orb recline,
And feed the Lion crouched before it,
Nor heed the Eagle screaming o'er it!"

Yours, as ever, H. W. G.
York, 31st October, 1840.

From the Liberator.

'Emancipation.'

This is the title of a new pamphlet on slavery, from the pen of William Ellery Channing, which has just made its appearance in this city. It appears to have been called forth by the 'Familiar Letters' of Joseph John Gurney to Henry Clay, detailing the results of West India emancipation. Its author says, that, after reading those Letters, he 'began to write, as a man begins to talk after hearing good news,' till the work took the form it now wears; and he adds—'I am encouraged to hope that it is of some little value from the spontaneousness of its growth.' It is certainly not without value. As a whole, it is the most unexceptionable work that he has written on this subject. There are indications in it, that he is making *anti-slavery progress*; that his sympathies are more with the abolitionists, and less with their opponents; that he is becoming more and more convinced of the general disposition of the people, especially of their political guides and religious teachers, to perpetuate slavery, or connive at its existence; and that his feelings are deeply affected for the colored race. He says that 'abolitionism, in obedience to an irresistible law of our nature, has parted with much of its original vehemence.' We smile at this remark. The change is in Dr. Channing, and in community at large, not in abolitionism. What was once deemed unpardonably harsh and denunciatory in the writings of abolitionists, is now regarded as moderation itself. But little was then known of the slave system, or the disposition of slaveholders; now, a frightful revelation having been made, it is seen and acknowledged that it requires strong language to describe the atrocities which are committed at the South, and the guilt of those who trade in slaves and souls of men. If it be true, however, that 'abolitionism has parted with much of its original vehemence,' it ought to excite feelings of regret, not of complacency.—Vehemence in the cause of liberty is not a crime—it is not even a fault—it may be a virtue; and, without it, no reformation was ever carried through to a triumphant consummation. No man can truly remember them that are in bonds as bound with them, without being very zealously affected for their deliverance. There are some systems of iniquity, in opposition to which there is no place for moderation—and slavery is one of them.

'On such a theme, 'twere impious to be calm;
Passion is reason, transport temper here!'

The truth is, that neither at its origin, nor at any subsequent period, has 'abolitionism' been too 'vehement' in the prosecution of its great work; nay, it has been signally deficient in zeal and warmth.—The charge of fanaticism to the contrary notwithstanding. It is difficult, if not impossible, for men who are not themselves enslaved, to feel and speak with the same degree of earnestness as they would if the galling chains of slavery were fastened upon their limbs.—The difference between imaginary and positive suffering is very great. That the friends of emancipation may, in some instances, have erred in judgment, or exhibited bad taste in their writings, or evinced something of human infirmity in the prosecution of their measures, is highly probable: but, that they have been at any time too severe in their language, or too sweeping in their accusations, whether as applied to slaveholders as a body, or to the nation at large, we are not prepared to admit. Nor can it be shown that they have softened their phrascology, or mitigated the severity of their indictments, or become less vehement, to the smallest extent! The tone of the anti-slavery press—of anti-slavery lecturers—of anti-slavery proceedings—is increasing rather than diminishing in strength. Their demands, in the name of humanity and justice, are rising higher, and becoming more imperative.

There are a few objectionable points in this pamphlet, to which we shall briefly allude. Speaking of Mr. Gurney's 'Letters,' Dr. Channing remarks—

'They who have refused to read anti-slavery productions because steeped in gall, will find no bitter ingredients here. Not that there is a spirit of compromise or timidity in our author.'

We think there *is* 'a spirit of compromise,' to say the least, in friend Gurney, as we attempted to show on the publication of his Letters. What, for example, is the design of the following paragraph?

'That there are in the slave States of North America, a *great number* of persons, both *white* and black, who are both moral and *religious*, I cannot in the least degree doubt. I have witnessed some plain tokens of the fact, in a large number of decent and attentive congregations, consisting of both MASTERS and SLAVES, who have kindly (!) given me their company at meetings for worship of my own appointment. Far be it from me to exclude either of these parties from the pale of salvation; or to forget the equal applicability of our common Christianity, to bond and free.' p. 148.

Now this to us seems very much like the language of cant; and as its direct tendency, if not design, is, to propitiate the holders of slaves, and strengthen the hands of their northern abettors, it is perfectly detestable. J. J. Gurney gravely infers that there are a great number of moral and religious people at the South, because he had 'decent and attentive congregations' to hear him deliver his sentimental abstractions, which could possibly give offence to nobody! And that no one may be in doubt as to the persons whom he thus eulogizes, he expressly tells us they were '*masters* and *slaves*'! If he had been seized and reduced to the condition of a slave, while travelling in Virginia or Georgia, how would he have regarded the 'moral and religious character' of his kidnappers! Verily, that would have altered the case! To make a slave of a rich and popular Quaker is quite another affair from making a chattel of a poor degraded negro! Joseph John Gurney did not write his panegyric in the position of a slave, but in that of a Quaker rabbi, on excellent terms with his 'dear friend' Henry Clay, and other notorious men-stealers! As long as his 'congregations,' composed of the worst of robbers and their miserable victims, behaved attentively and decently, during his pointless harangues, it was very charitable to conclude that they were highly 'moral and religious'! Mark the deceitfulness of his phraseology, and how horrible is his perversion of scripture:

'Far be it from me to exclude either of these parties [those who make property of God's image, and those who are practically transformed into four-footed beasts] from the pale of salvation; or *to forget the equal applicability of our common Christianity, to bond and free.*'

What is slaveholding but man-stealing? Can men-stealers, as such, be Christians, or enter into the kingdom of heaven? Then this whole world, now 'lying in wickedness,' is full of holiness! That Christianity is equally applicable to bond and free, is a glorious truth, as revealed in the scriptures; but, as stated by J. J. Gurney, it is a palpable falsehood! The apostle does not mean, by the term 'free,' that an oppressor or thief can be in Christ Jesus; but J. J. Gurney does obviously mean to convey this idea. It is thus our holy religion is brought into contempt, and infidelity is made to triumph over it; for as long as it is reconciled with oppression, it is idle to expect that it can have free course, and be justified. That there are among southern slaveholders, those who are amiable, benevolent, and even 'pious,' in the popular acceptation of those terms, we know from personal knowledge; but that they are Christians or honest men, in a gospel sense, is not possible. They are kind and courteous to their equals, but they despise those whose skins are not colored like their own. They are benevolent, but they rob the poor and needy. They are pious, but they retain in bondage, as bona fide property, those who are the children of God. 'If any man has not the spirit of Christ he is none of his;' and no man can have that spirit, and at the same time be an oppressor.

There is a similar defect in the pamphlet of Dr. Channing. He says—'I believe slavery is an atrocious wrong, and yet that among its upholders may be found good and pious people. I readily grant, that among slaveholders are to be found upright, religious men, and especially pious, gentle, disinterested, noble-minded women.' False and fatal charity! But the work is, nevertheless, excellent and powerful in many parts.

From the Cleaveland (Ohio) Agitator.

Fugitives.

The Canadian Colonization Association has liberated more slaves, the past year, (as it also has every other year,) than the great African Colonization Society. We should be within the truth, should we say three times as many. It has, besides, advantages over the other scheme. The consent of the colonists is readily obtained, without the aid of the cartwhip; and the expense of transportation is incomparably less.

We have no means of ascertaining the exact number of fugitives who have passed over Lake Erie this season; but we are confidant it is greater than it was the last, when eight hundred was the estimated number. They have gone singly, and in pairs; in tens and twenties, and even in larger companies. Husbands have gone without their wives, and wives without their husbands; parents without their children, and children without their parents; and husbands and wives have gone with their little ones around them. Many have come from barely over the border of Virginia and Kentucky; and others from remote South Carolina and Mississippi. We have looked upon their toil-worn and slavery bowed and degraded forms; we have seen upon their backs the cruel imprint of the tyrants' lash; we have listened to the recital of what they have felt and suffered as long years of hopeless bondage passed over them; we heard the tale of their providential and almost miraculous deliverances from their blood-thirsty pursuers; we have felt the warm pressure of their hard and stiffened hands, and seen upon their cheeks the tear of gratitude, as we left the side of the vessel which was to carry them to a land of safety and freedom; and we have heard of their wild and rapturous gladness when, with elastic bound, they leaped upon the northern shore. These things have made us *feel*. They are enough to make any heart feel, but that of a pro-slavery politician or ecclesiastic. These have no feeling, except for sect or party; and for these, their idols, would not scruple to push back the struggling slave, and fasten again upon his limbs the chains of bondage.

These hundreds have joined the 15,000 fugitives who were there before them. And yet we are asked, What has anti-slavery done? We answer, that we have established, in a much shorter space of time, a larger and more flourishing colony than the Colonization Society.

It gives us pleasure to know that these fugitives are not yet beyond the reach of anti-slavery sympathy and care.—Four brethren from Oberlin, eminently qualified for intellectual and religious teachers, have very recently gone among them; and another brother, equally competent, who spent some weeks during the past summer in visiting their settlements, intends devoting himself to the same work.

From Dr. Channing's late Pamphlet.

The Negro Character.

I pass to another topic, suggested by Mr. Gurney's book. According to this and all the books written on the subject, emancipation has borne a singular testimony to the noble elements of the negro character. It may be doubted, whether any other race would have borne this trial, as well as they. Before the day of freedom came, the West Indies and this country foreboded fearful consequences from the sudden transition of such a multitude from bondage to liberty. Revenge, massacre, unbridled lust, were to usher in the grand festival of emancipation, which was to end in the breaking out of a new Pandemonium on earth. Instead of this, the holy day of liberty was welcomed by shouts and tears of gratitude. The liberated negroes did not hasten as Saxon serfs in like circumstances might have done, to haunts of intoxication, but to the house of God. Their rude churches were thronged. Their joy found utterance in prayers and hymns. History contains no record more touching, than the account of the religious, tender thankfulness which this vast boon awakened in the negro breast. And what followed! Was this beautiful emotion an evanescent transport, soon to give way to ferocity and vengeance? It was natural for masters, who had inflicted causeless stripes, and filled the cup of the slaves with bitterness, to fear their rage after liberation. But the overwhelming joy of freedom having subsided, they returned to labor. Not even a blow was struck in the excitement of that vast change. No violation of the peace required the interposition of the magistrate. The new relation was assumed easily, quietly, without an act of violence; and, since that time, in the short space of two years, how much have they accomplished! Beautiful villages have grown up. Little freeholds have been purchased. The marriage tie has become sacred. The child is educated. Crime has diminished. There are islands, where a greater proportion of the young are trained in schools, than among the whites of the slave States. I ask, whether any other people on the face of the earth would have received and used the infinite blessing of liberty so well.

The history of West Indian emancipation teaches us, that we are holding in bondage one of the best races of the human family. The negro is among the mildest, gentlest of men. He is singularly susceptible of improvement from abroad. His children, it is said, receive more rapidly than ours the elements of knowledge. How far he can originate improvement, time only can teach. His nature is affectionate, easily touched; and hence he is more open to religious impression than the white man. The European race have manifested more courage, enterprise, invention; but in the dispositions which Christianity particularly honors, how inferior are they to the African! When I cast my eyes over our southern region, the land of bowie knives, lynch law, and duels, of 'chivalry,' honor, and revenge; and when I consider that Christianity is declared to be a spirit of charity, 'which seeketh not its own, is not easily provoked, thinketh no evil and endureth all things, and is also declared to be 'the wisdom from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits;' can I hesitate in deciding, to which of the races in that land Christianity is most adapted, and in which its noblest disciples are most likely to be reared! It may be said, indeed, of all the European nations, that they are distinguished by qualities opposed to the spirit of Christianity; and it is one of the most remar

COMMUNICATIONS.

Chester County, Pa.

ERCILDONNY, 12 mo. 6th, 1840.

To the Editor of the National A. S. Standard.

I trust it will be of some interest to the numerous readers of the Standard, if I avail myself of the opportunity afforded in writing on behalf of our Anti-Slavery Society, (the East Fallowfield) for 11 copies of your valuable paper, to give a brief statement of the views of our friends in this county as declared at the late meeting of our County Society, held on the 24th and 25th inst,—relative to the organization of an anti-slavery political party. Our meeting was favored with the company of our estimable friends, GERRIT SMITH of your State, and THOMAS EARLE, CHARLES W. GARDNER, and CHARLES C. BURLEIGH, of our own; and notwithstanding the talents and deserved influence of the two former, as the friends of "Independent Nominations," the society passed a strong resolution, with but *two* dissenting voices against the measure. Such an expression seemed peculiarly called for at this crisis, owing to the course of some of our friends in the city, who are taking measures to call a State Convention for the purpose of nominating a candidate for Governor at the next ensuing election. It will be remembered, that our county society embodies a considerable number of the earliest and most devoted abolitionists of the country—men and women, who were zealously laboring in an organized capacity *the same year that witnessed the organization of the noted twelve in Boston*; and while yet the great mass of us were in the ranks of the opposition. Consequently, if an expression upon the subject is more entitled to respect in one place than another, then have those long tried abolitionists here, some claim to consideration, and their opinions to weight. The two individuals who voted in the negative publicly disclaimed fellowship with the third party plan, but thought it should not be condemned. Our friend Smith seemed unwilling to meet this question directly, but made a bold and vigorous effort to *no purpose*, unless it was to show the unsoundness of some of his positions, in behalf of a series of resolutions, which he offered soon after his arrival, and for which he labored hard to procure the Society's approval. These resolutions he urged as a requisite step for us to take preparatory to any correct or effectual effort to advance our principles politically; and because we did not choose to swallow his dose, in the *manner* and *style* prepared, he threatened to report us to his New-York friends, who had taken the ground of the resolutions, and were therefore sound (!!) If he drew the inference, *soberly*, that we were far behind correct grounds, because the first of the series was rejected, he will do us manifest injustice, because subsequently, and in his hearing, the Society passed, *unanimously*, a resolution prepared by friend Earle, which *covered* the important points in his resolution, and *avoided* THE *point* which he seemed the most anxious about; and also avoided the remainder of the series, to which the first was a stepping stone; of which there could be no doubt left, when they were withdrawn after the rejection of the first. But lest I might do some unintentional injustice to the respected author of these resolutions, I will here give a correct transcript of them. Indeed, I have already anticipated some remarks that would more properly follow them. They are as follows:

Resolved, That, inasmuch as our national parties, ecclesiastical, as well as political, are, and from *the nature* of the *case, must be* pro-slavery; no person, who clings to such parties, can properly be trusted by the abolitionists on the point of slavery.

"Resolved, That, inasmuch as it is not to be expected that a political party will nominate any other than its own members for office, it follows, that abolitionists cannot vote for the candidates of either of the two national political parties.

Whereas, the policy of casting scattering votes consists in the expectation that such votes tend to bring one or both of the rival parties to adapt their nominations, to the views of those who cast such votes;

Resolved, Therefore, that since the Whig and Democratic parties are irreclaimable, on the point of slavery, abolitionists are left without justification for casting scattering votes.

Resolved, That, whilst we honor the non resistant abolitionist for obeying his conscience, and refraining from the polls; and whilst we urge no person to vote, who feels it his duty not to vote, we maintain, that fair and unanswerable arguments shut up voting abolitionists to the necessity of voting in concert for men of suitable qualifications."

These resolutions open a wide field for remark; too wide for the time and limits I have prescribed myself. I shall therefore only advert to a few of the more prominent of his positions, among which are the declarations that the "National parties," "are, and from the nature of the case, *must be pro-slavery*"—"that *no person* who clings to such parties" can "be trusted"—that "it is not to be expected that a political party will nominate any other than its own members for office"—that "the Whig and Democratic parties are irreclaimable on the point of Slavery," and therefore "abolitionists are left without *justification* for casting scattering votes,"—and *also* that "*unanswerable* arguments shut up voting abolitionists to the necessity of voting in concert for men of suitable qualifications."

Every one will here readily perceive, that the argument of the whole series rests upon the position, that the two great parties *are* and *must be* pro-slavery—that they are *irreclaimable* upon that subject—a proposition which is by no means admitted, nor believed by the great body of abolitionists. The base of the structure being unsound, as it evidently is, the whole argument resting upon it falls to the ground. Why! it is the very objection of pro-slavery, which is unceasingly urged to our efforts. "How are you going to accomplish emancipation? what is your plan?" are the every day questions which have been, and still are asked,—and as often answered by *us* in our little circles, and by the Smiths and Garrisons in our great Convocations,—that slavery being wrong, we expected to convince the people of the fact by argument, entreaty and appeal—by the circulation of books, periodical publications, and the living agents; and that our *plan* was merely the *constant use* of these instrumentalities—the constant agitation of the subject. Well, but the people won't hear you—they'll never be convinced of your doctrines—they "are" and *will* "be pro-slavery"—they are "irreclaimable"—and so your preaching is all in vain. Then we have pointed to the sublimity and high character of moral power—to its potency in subjugating time and custom—honored iniquity—to its efficacy in reaching the hearts and consciences of men, in all ages and under all circumstances,—to its exhaustless power in melting the most stubborn propensities of our nature, or habits acquired—to its humbling effects upon the proud and haughty—levelling the high and elevating the poor—bringing to naught the devices of men; and establishing the prevalence of justice and truth, of mercy and peace, wherever it has been faithfully persevered in unto the end.

Has, then, our beloved Smith lost his confidence and faith in moral power? Has the task of promoting righteousness through the "foolishness of preaching" become wearisome? I trust and *believe not*; but does not the doctrine of the resolutions look like it? Or will our friend make a distinction between operating upon the *people* by moral means, and upon political *parties*? Certainly, he will not make such a foolish distinction, and consequently the resolutions place him with the multitude who deny the possibility of our producing a peaceful emancipation through moral effort. In that multitude I have not, and will not place him; but does he not place himself there,—or have I misunderstood, or misinterpreted those resolutions? If I have, he will correct me.

Again, if friend Smith means that a man cannot "be trusted" "who clings" to party in all its measures, none of us will dispute it; but if he means *no man* can be trusted who has party attachments—goes with his political friends *as far as they go with him and his principles*, and in turn is voted for, and elected to office by them,—then I think the assertion is fairly disputable. We have had numerous instances of men so elected, who have performed eminent services for our cause. That they *may* have come short of *entire* duty, in *all* cases, is probable. But was that entirely owing to *clinging* to party, or was it upon points that were new, seemingly unimportant in their *estimation*, which had not been enlightened, either by their own mature reflection, or by *our* counsel or requirements as their constituents? That they have erred, is no reason that they will continue to do so—or that they can with impunity do so, if we adhere to our principles. And who doubts but that we have such men, or that a party in the minority, of one doubtful of its continued ascendancy, would offer us such candidates, rather than miss a victory or sustain a defeat; after they had ascertained, from our inflexibility of purpose that no other description of candidate would receive our suffrage? And besides, controlling parties in this way to a greater extent than in any other, we would at the same time have a greater moral influence, arising from our position, which few would be found to doubt was taken for the slaves sake; while the contrary course of organizing politically would give occasion for distrust and suspicion.

But, then, the resolutions assert that *it is not* to be expected that a political party will nominate other than its own members for office. If so, what becomes of *the* great motive urged in behalf of "independent nominations" by Stewart, Goodell and other friends of the plan if I mistake not, that by such a course, and nominating early, the political parties, in *some* instances, would take up such nominations, and ere long would adopt them very generally, for the sake of defeating their rivals! Now, if it be true, that the political parties will not select candidates from among abolitionists, non-organized as they now are politically; doubly clear is the truth that they will not, when so organized.—For neither, dare as yet commit themselves so *publicly* in behalf of our cause; but on the contrary would, under the latter circumstances, try to succeed by conciliating other influences hostile to us, as we would have ceased then to hold out any inducements for them to adapt their nominations to our views.

But I must abruptly stop upon these important points, and let friend Smith settle his difficulty with his third party friends,—believing that if the sentiment of the resolution is applicable any where, it is to them; for which I have abundant reasons, had I but space to detail them. I trust our friends generally will see the fallacy of those positions, and *consequently* I need go to no trouble to show that abolitionists are still *justified* in giving "scattering votes."

The gifted and devoted C. C. Burleigh took a leading part in opposition to the series, in which he exhibited his usual tact, argument and eloquence; and our friend Smith, in their defense, won the admiration, regard and love of our Chester county friends, for his great worth and talents, though he did not gain the assent of *our* to his views upon this subject.

The first being rejected, the remainder of the series was withdrawn, after which the following resolutions were adopted as before stated. The first was offered by T. Earle.

Resolved, That we do not consider any person a thorough abolitionist, nor any candidate as suitable to receive the support of anti-slavery voters, unless he is avowedly and publicly favorable to the speedy abrogation of all features of the constitution and laws, whether national or local, which require public officers to aid in holding human beings in slavery.

Resolved, That we decidedly disapprove of the organization of abolitionists, as such, into a political party, believing the measure impolitic and contrary to our past and reiterated professions. We therefore disclaim all co-operation with those abolitionists in this State, who are taking measures to nominate a candidate for Governor; if that is intended to be a nomination on abolition grounds alone, or a step toward the organization of an *abolition* political party.

Thus has our County Society taken united and strong ground against supporting pro-slavery candidates, and also against organizing ourselves politically, and whilst we should respect the purity of purpose and motives of our third party friends (which I fear is sometimes not the case,) we should at the same time speak out boldly and explicitly against the measure, as one fraught with infinite mischief to the ultimate consummation of our efforts and hopes. I must close for the present.

Sincerely and truly, thy friend,
J. FULTON, JR.

Tales of Oppression.

No. VIII.

BY ISAAC T. HOPPER.

In the 7th month, 1802, a man by the name of David Lea went to Philadelphia to hunt up runaway slaves. He had been there but a few days before he arrested one, who was claimed by Nathan Peacock, an inhabitant of Maryland, where, it appeared, Lea belonged. The slave was taken before John Hunter, a Justice of the Peace in Moyamensing. I was sent for, and, upon arriving at the magistrate's, I found Peacock, with his witnesses, prepared to identify the poor captive, and to prove his legal claim to him. After a thorough investigation, the poor fellow seeing no chance of escape, acknowledged that he was the slave of Peacock, and that he had left his master's service without his consent; alledging, as a reason for doing so, that he wished to be free. He had been in Philadelphia several years, where he married. He had taken a lot of ground in the Northern Liberties, and had erected a small house on it. Rather than permit him to be separated from his wife and children, some friends concluded to make an effort to purchase his freedom, and after much entreaty, the master fixed a price; I do not now remember what the sum was, but it was very large. The man was then committed to prison.

Lea was a very ill looking fellow, filthy in his person, and bore the appearance of being intemperate. I enquired of him if he had any business in Philadelphia; he replied, no. I asked him if he had any money; he answered, no. Then, addressing the magistrate, I observed, "Here is a stranger without money, and he admits that he follows no stated means for a livelihood. I would suggest whether it is proper that he should be permitted to go at large; for, if we may judge from his appearance, we may safely conclude he is a dangerous man." The magistrate interrogated him as to the cause of his being there; but his answers being unsatisfactory, (for he was ashamed to avow the real object of his coming,) he was committed to answer at the next Court of Sessions. It was customary at the prison, before the prisoner was locked up, to search him, and take whatever he had about him and lay it by carefully, to be returned to him when he should be discharged. To this operation, as I was informed the next day, upon calling at the jail, he strongly objected. It was nevertheless accomplished, when it was discovered that he had in his pockets *advertisements for more than fifty fugitive slaves!* It was now evident, that his business in Philadelphia was, to seek them out, inform their masters, and get a reward for apprehending them. The slave informed us that he owned a house in the Northern Liberties of Philadelphia, but that he owed some ground rent. We, however, concluded it probable, that we might raise some money on it. I called at the jail and inquired of Lea how much money he was to have for looking up Peacock's man; he replied, forty-five dollars. I then told him, if he would give me an order on Peacock for that sum, to be applied to assist in purchasing the man's freedom, he should be discharged from confinement, upon condition that he would enter into bonds to leave the city forthwith, and not return. He readily agreed to this proposition. gave me the order, and I received the money. Upon inquiry, we found the poor slave was in debt to a greater amount than his house would sell for, and as the price his master demanded for him was extravagantly high, we were compelled, though with great reluctance, to give up the idea of purchasing his freedom. I called at the prison and informed Lea how we were circumstanced, and offered him the $45 I had received from Peacock, but he declined receiving it, and said I might do what I would with it; that it was a fair bargain I had made with him, and I ought to stand by it; but he was willing to take three dollars of it to pay his expenses home. He then gave me a document, a copy of which is as follows. I now have the original paper, viz:

"I request Isaac T. Hopper to pay the money received upon the order which I gave him upon Nathan Peacock, to the Managers of the Pennsylvania Hospital, or to any other charitable institution he may judge proper.

Philadelphia, 7th mo. 16th, 1802.

his
DAVID X LEA.
mark.

Witnesses present.
ROBERT EDWARDS,
JOSEPH EDWARDS."

Lea was taken to the magistrate that had committed him, where he entered into bonds, agreeably to his contract, and was discharged.

I paid the money received of Peacock to the Managers of the Pennsylvania Hospital, and in their accounts, published the next year, was the following item, viz:—"Received of David Lea, a noted negro catcher, by the hands of Isaac T. Hopper, forty-two dollars; he having received forty-five dollars for taking up a runaway slave, of which he afterwards repented, and directed this sum to be paid to the Hospital, after deducting three dollars to pay his expenseses home."

The slave was taken to Norfolk and there he managed to escape, and immediately started for Philadelphia. After encountering many difficulties, and great hardships, travelling by night, and lying by in the day, he arrived safely at Baltimore; but, almost as soon as he entered that city, he was taken up on suspicion of being a runaway, and lodged in prison. Isaac Proctor, a merchant of Baltimore, was informed of his case, and called to see him. The slave alledged that he was a free man, that he had served his time in Chester County, Pennsylvania, and in proof of this he indented him to me. Some time after his first elopement, he resided at "the Valley," about twenty-five miles from Philadelphia, where he became, illegally, a father; and to indemnify the township from expense on that account, he tended himself to Isaac Walker for the term of three years. I. Proctor wrote to me in relation to his case, and in reply I informed him, that I knew the man, and that he had served three years, as stated by him, and that I held the indenture. At the bottom of the letter, I observed, "there are some circumstances attending this case that it will not do to explain here." This I requested my friend to cut off before presenting it to the court; but, by some means, he overlooked it, and handed the whole to the court. The omission of my friend defeated the whole plan, and the wretched man was ordered to be sold. The day arrived, and he was put up for sale. It is not necessary to detail the circumstances attending the sale, further than to say, that a plan was devised, and successfully carried into effect, by means of which he was purchased for the sum of one dollar. This sum, with a small amount for prison fees, &c., was promptly paid, and in less than twenty-four hours from the time of his discharge, he was in Philadelphia. A day or two after his arrival in that city, he hired himself to a brick-maker, and, in a reasonable time, deposited in my hands the amount expended on his account by my friend in Baltimore. He was never troubled afterwards.

Letter from a Connecticut Apprentice.

DANBURY, (Ct.) Nov 30, 1840.

DEAR SIR:—I now take my pen in hand to write to you, as I consider myself an abolitionist, and I take the liberty, the same as I should to an old friend, though I know not that I ever saw you. You are doubtless aware that, as Connecticut is a manufacturing State, the people are wedded to the South, and most obstinately defend the patriarchal institution. This town is one of the most persecuting ones to be found in the State, as Dr. E. D. Hudson can inform you. And, as to the abolitionists, they are few, and, what is far worse, inactive in the glorious cause of Equal Rights. They used to maintain a prayer-meeting, every month, in behalf of the slave, but soon got tired of well doing, and discontinued it—agreeing to remember the slave in prayer at *all* times, though I have heard scarcely any one do it for six months. I am almost discouraged sometimes. If I were able, I would circulate anti-slavery papers, as there is a wide field for labor in that respect. I have endeavored to do what I could, but being an apprentice, I am not able to purchase in order to distribute. If I had a quantity of papers, pamphlets, tracts, &c. I would circulate them most gladly, and I think they would do great good, as all that is needed by many is light. None of our ministers are in favor of abolition, and some much opposed to it. But "the truth will prevail," and this is cheering. I hereby send you the amount of my subscription for six months. I should have been glad to have sent it sooner, but could not. I should be glad of some pamphlets, if you can send them agreeably with the regulations of the Society.

I remain yours, for the slave,
WILLIAM THOMAS BIDDLE.

☞ We have forwarded our friend a package by mail.

The Liberty Party.

TERRYTOWN, PA., Dec. 4, 1840.

To the Editor of the National A. S. Standard:

DEAR FRIEND:—I have just been reading the Standard of the 26th ultimo, and, as usual, when reading it, have been both pleased and pained; pleased with its talent and general anti-slavery aspect and bearing, and pained to find it still out upon *us Birney men*. It has seemed to me that it has been going over us rough-shod for a long time past, and I do not perceive that, as time advances, its footsteps become in the least softened. The election is over, Birney is defeated, "Van is a used up man," old Tip. is triumphantly elected, and I was in hopes the Standard would now doff its quiver and bow, and cease its random arrow firing at the Birney men, or Birney *movement*. But I find there is no truce. This I sincerely regret.

The Standard tells us to "doff our *comic uniform* and return to actual anti-slavery life." Now, I do not see why voting for Birney should look so comic in the eyes of the Standard. That it seemed a little *comic* to the Harrison and Van Buren men, and to slavocrats generally, is not to be wondered at; but it is really queer to me that the National Anti-Slavery Standard should see a *comic uniform* in abolitionists voting for men known to be honest and capable, and the genuine friends of liberty. We voted because we believed it was right to vote, and we voted for Birney because we believed he was more worthy of our votes than either of the other candidates. Be this *uniform, comic* or *non-comic*, it fits us very well, and our effort will be to keep it on, rightly adjusted in all its parts.

Now, it appears to me, that the Standard directs its labors to a wrong point. Hold out to us a better man than Birney, and we will go for him, for we hold to voting for the best men. The Standard must show us that our candidates are not worthy of our support, or else we cannot comply with its kind request, to *doff the comic*. The Standard does "not desire an anti-slavery party to spring up in the North against slavery in the South." Now I suppose slaveholders do not desire such a party. They, with their apologists, would not so stoutly oppose the spread of abolition principles at the North, did they not see that such a party would inevitably spring up. It has sprung up, and if it does not come to a full and glorious maturity, it will only be in consequence of plucking it up by the roots, and removing it entirely from an anti-slavery soil. Great oaks do not more certainly grow from little acorns, than will a great anti-slavery political party grow from the abolition seed already sown.

The Standard does "not want a liberty political party." We suppose, then, it wants no political party; for we cannot think it wants slavery political parties, either north or south. The country is already full of the latter kind. For my own part, I am free to admit, that I want a liberty party, moral and political, sending its ramifications into every part of the country, north and south. Until we have such a party, liberty will never be proclaimed throughout all this land to all its inhabitants. The liberty party will not array the North against the South, and the South against the North, and cause a disruption of the "glorious union," as the Standard seems to intimate. The liberty party, carried to its consummation, can alone effect what was intended by the framers of the Constitution; not merely a nominal but a real union. There has never yet been a real union between the North and the South. The liberty party will unite them. Those who suppose a political party, based upon the principles contained in the first lines of the Declaration of Independence, will find advocates at the North, only make a great mistake. Benevolence, humanity, and liberty, are not circumscribed by geographical lines. The great and the good will be united in favor of liberty, and then the knell of slavery will be sounded in loud and joyful peals all over the land. The present political parties are kept alive only by their leaders continually shouting for liberty and equality. They are full of hypocrisy. They have no moral bottom. *Nunc age*: give us a party that has the substance as well as the sound. Anti-slavery votes are lectures that cause themselves to be heard and feared, though they may be but one or two to a thousand. "One shall chase a thousand, and two put ten thousand to flight."

Again, the Standard asks us to awake from our "delusion of third party instrumentality." The third party is no delusion, nor are its friends fanatics. They are not deluded; they have their senses; they are not mad; they are only abolitionists in earnest—that's all. Third partyism is firm, it stands upon the bottom,—other systems of anti-slavery voting floats upon the surface, and are driven about by every breeze. I feel quite sure that nothing can weaken my confidence in third party instrumentality, only a conviction that all politics are of the Devil. I am almost persuaded that ninety hundreths of the politics of the country is a little *devilish*, but I believe the fault to be chiefly in the political leaders, and not in the *politics* in itself considered. I have always entertained the idea that civil government, with good and righteous laws, to be needful blessings in the present state of our world. I am a government man, and a *woman's rights* man; but I do not think it wise to press these questions now. We must abolish slavery first, and then we can see more clearly, and act more unitedly on the other exciting questions. I, however, would bind no man's conscience if I could, and if the Standard is driven conscientiously (and this I do not doubt) into the work of throwing its arrows at the *Birney movement*, new organization, sectarianism, *et id omne ques*, I will just bear it pleasantly. "Without concealment and without compromise," I have several times been disposed to scold a little, when I have seen the Standard making, directly and indirectly, personal attacks upon Mr. Birney. I am persuaded "the sober second thought" of the Standard will not approve of this course. Very respectfully, yours, &c.

G. F. HORTON.

[Perhaps the editor of the Standard may deem the frank and honest-hearted remarks of his critic worthy of a word in reply.]

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, DECEMBER 24, 1840.

The Rev. Joshua Leavitt.

Our warlike, political, legal, and, at the same time, ecclesiastical brother, in his Emancipator of Nov. 19th, makes some comments on "the Envoy," a little book, the production of the Pawtucket Juvenile Emancipation Society, a copy of which the Secretary had sent him, (we hardly know why,) in a temper that savors strongly of all the above compound ingredients of his composition. We were sorry to see hem, for we still love the *memory* of our *late* brother Leavitt. He *was* an abolitionist once—*unique ad hoc*—or as far as he had been tested. He is new organized now, though he metamorphosed slowly. He did not go off with the facility of brother Tappan. He did not leave us, we believe, until after we had failed entirely of recovering our kidnapped anti-slavery organ, and ascertained that it was not o be regained at all by fair means. Brother Leavitt's remirks were pointedly against two articles in "the Envoy"—ore containing an "erroneous definition of liberty," as he calls it,—the other, a small article of our own, which he frowns upon, as "reflecting on so great and venerable a body as the World's Anti-Slavery Convention." We have looked into the first article, and find it a declaration of the freedom of the will. Brother Leavitt thinks the will ought not to be free, but subject. And subject to what, pray? Why, to *other people's wills*. And yet he says the will ought to be free! He says, "true liberty consists in voluntarily obeying the laws, which are rightfully imposed on us." Is not *voluntary*, of free will? Or does he mean *forced volition—compelled willingness?* We can't tell.—We are not deep in these metaphysic matters. But we had thought, *all along*, that *voluntary* meant of *choice*—of *free will*. We will give brother Leavitt's lawyer-like words. They will show for themselves. The definition in the Envoy, by-the-bye, is this: "God made the will free," &c.—"This freedom is given them of God," &c. Brother L admonishes them "not to adopt the erroneous definition of liberty given on p. 58," to wit, this definition, and then says—"True liberty consists in voluntarily obeying the laws, which are rightfully imposed on us—not in unrestrained license to act according to our own wayward will." Now this is very solemnly said, and with all the authority that belongs to a lawyer, a hero and a minister, when addressing poor, young, *women*. But do we not "act according to our own *will*," (wayward or toward,) when we "*voluntarily* obey the laws?" &c. Are we not "unrestrained," when we act *voluntarily*? What restrains perfect willingness? We never felt our volunteer movements restrained any, so long as they continued *voluntary*. We *have* acted under *restraint*, but it was quite *involuntary* on our part. There *is* a kind of necessity volition—a restrained volunteering, but we believe brother L. don't hold to it. It is that of the colored people, *colonized* to Liberia, with their own *consent*. We don't venture an opinion between the Pawtucket youngsters and so learned a man as Reverend brother Leavitt. But our own poor reflection on the venerable World's Convention—we would like a word on that. We have hunted up that, and we find our only "reflection" upon it was, that we did not succeed in finding it. "We were travelling from London," we said, "battled of '*the World's Convention*.'" This is all we said. Now, we were told by the *London Conference*, that we were entirely out in our supposition that there was to be any such "Convention" as the World's, and we found none; and because we said so, brother L. here charges us with "reflecting on a great and venerable" nonentity. We think brother Leavitt reflects on Joseph Sturge and others, when he persists in calling their Conference by a name they denied to it.

By the bye, it amuses us to see how new organization, *this side the water*, hangs to the true name of our grand *contemplated* meeting. They dare not call it, *here*, any thing but "the World's Convention," and on the other side they would call it any thing *rather* than that. The Reverend brother L. *there* would speak of it, not as the World's Convention, but as the great and venerable Conference of the Committee of the British and Foreign Anti-Slavery Society, to which persons whom that committee chose to admit, were admissible, by their ticket.

William Goodell

Says there are two kinds of abolitionists—old and new organizationists—or, as he ranks them in precedency, new and old. The new are for abolishing slavery, he says, and delivering the slave from irresponsible caprice, and placing him under the protection of law, and the restraints of law; the old for abolishing slavery, and delivering the slave, at once, from the bonds of slavery and the restraints of law.

Granting brother Goodell credit for that blindness, which follows having *occasion not to see*, (to which the keenest mental vision is liable,) we again aver, (we regret being put to this perpetual necessity,) to him and the community, that, so far as we know, and to our full belief, as well as best knowledge, the charge against the old organization is entirely without foundation. It does not enter into the purpose or thoughts of the old society, to effect any thing but the abolition of slavery, so that the slave shall be under the same restraints, and no more, or other restraints, than other people are under in the country, who are supposed to be free, and called free. We would state this as fully and strongly as we can find words for it. The old society in nation and state, so far as we know, desires only the abolition of negro slavery, so called—the same slavery it sought to abolish in 1833, and the same abolition it then sought. We challenge friend Goodell to show any thing that looks like evidence of the existence of any purpose other than this, in any old organized society—or that any old organization individuals have, *as abolitionists*, any designs or wishes other than this.

That there are individual non-resistants, and "no-human government" men and women among us, nobody denies. That they are, some of them, leading abolitionists, every body knows. But, that any of them hold opinions on these subjects, or any of them, as abolitionists, or desire that any body else should, as abolitionists, is, so far as we know, entirely untrue; and we marvel that friend Goodell should not both know it, and be willing to acknowledge it, and maintain it in behalf of our struggling cause. Nobody, it seems to us, has ever had any more reason to believe the contrary of our assertion here, than to believe that abolitionists have, from the beginning, been striving to instigate the slave to cut his master's throat. That has been charged upon us, and pretendedly believed. It is the same traits in human character, that assert the one as the other, and that believe either to be true.

Garrison is a non-resistant. Wright is a non-resistant, and Quincy, and Charles C. Burleigh, and Oliver Johnson, and considerably many others. But non-resistance is no part of their abolitionism. They no more mingle them one with the other, than Garrison does Thompsonianism with anti-slavery. Garrison is a great Thompsonian. He holds to the sweating, and steaming, and cayenne; and brother Goodell may as well say he "sifts in" cayenne and the *preparation powders* into the anti-slavery movement, as non-resistance or any other of his peculiar opinions. We aver this again to all our readers, and we ask them to examine and see if it is not so. The charge of mingling "extraneous topics" with anti-slavery, in the anti-slavery movement, is totally false, as against Garrison, or any other old-fashioned abolitionist in our knowledge, as well as against the old society. This is so to the letter and to the spirit. Garrison advocates all opinions he pleases, and allows his opponents to do the same, in the Liberator. This can't be helped, and it ought not to be, if it could. As an abolitionist, he is true to the cause of the slave, as he started it, and has unflinchingly and undeviatingly maintained it from the beginning. That he entertains opinions, on other subjects, and peculiar opinions, is owing to the same cause that prompted him to strike for anti-slavery at the first. His philanthropic spirit and ever-working mind sees other new positions, and he will broach them and maintain them. He could not be the important abolitionist that he is, unless he were of this character. No man has a right, as an abolitionist, or the least occasion to restrain him. As having right, equally with him, on all these extraneous subjects, to think and to speak, let those who differ with him contend with him, and "God speed the right." We speak of Garrison because he is identified in the public mind with the cause, and is charged, and old organization through him, with all these faults.

We all hold, of the old organization, that the people of the free States are under the greatest obligations to use all means in their power, by moral and political action, under the Constitution, for the overthrow of slavery. This has been the doctrine from the beginning; and we hold farther, that the same people are under the same obligation to use their military power, if it were of any use—that is, *bound, by their own principles*, to annihilate slavery forthwith by moral means, and by politics and the bayonet, which are the physical force means, each according to his own way of doing things; the Christian by preaching, and the fighter, whether *politician* or *soldier*, by the sword. We shant hold ourselves bound by this to take the sword, unless we hold to *soldiery*, or to vote to send men to make laws, to be enforced by the sword, to put down slavery, unless we hold to this sort of agency in other matters—unless we think it lawful. Let there be no longer any mistake about this. Old organization admits all sorts of opinion on all subjects but one. On slaveholding, all who embrace it agree.

New organization, on the contrary, is actually guilty of the thing it charges on us. It does mingle extraneous topics with its anti-slavery. It sifts them in, and weaves them in, and grinds them up together. It mingles the woman question, the human government question, &c., &c., into its anti-slavery creed. Brother Goodell's abolitionism involves the belief, that man has a right, by divine appointment and authority, to make a law to govern his neighbor, and to enforce it by the sword, as much as it involves the right of the slave to his liberty. Garrison, as an abolitionist, believes the slave has right to liberty—and this is all his creed. He believes, also, that, as an abolitionist, he has no authority to deny woman an equal agency with himself in overthrowing slavery. Goodell, as an abolitionist, believes, if he is new organized thoroughly, that woman has no equality with man, in any respect. Garrison, on the anti-slavery platform, pursues the abolition of slavery alone. Goodell maintains there the right of politicians to hold rule over their fellowmen, and is after the abolition of slavery as an incident to clothing J. G. Birney with the chief magistracy of the United States. That is one of the extraneous topics he saddles anti-slavery with. We deny the charge that old organization desires to abolish law, or government, or any thing but slavery; and we charge new organization with attempting to encumber anti-slavery with its religious and political dogmas.

Emancipation

Is not what we want, so much as abolitionism. It is not to procure the deliverance of slaves from their masters, so much as to overthrow mastery itself, and slavery itself. We don't want either of these states and conditions among us. We do not want a mere British West India abolition of slavery or of mastery. We want a deeper abolitionism.—We have a more desperate and abominable slavery, and we seek a more thorough-going and complete abolitionism.—We do not wish to have our fellow-men, here—either the master or the slave,—in the condition of British subjects. We want to give them at least the elevation of republicanism. *Subjectship* falls far below that, with all the pro-slavery degradation of our democracy. It is not a mere political elevation we seek for them, however. It is a moral, spiritual, human elevation. We want them not transformed so much into citizens, as into men. Not that they should not be citizens also—but they can better live without citizenship, than without humanity. And mere citizenship is not a sufficient compensation for the privation and bereavement they have suffered. We want to give them something better, something richer, more consolatory and satisfactory. We would give them Christianity. To be a man is a vast boon, compared to being a slave and a brute. To be a Christian, is to be every thing. We wish to rescue the slave, and place him on the high vantage ground of Christianity, and his master with him, and the wicked pro-slavery communities of the North with them both. We would not abolish slavery in such a sort, as that it will all have to be abolished *over and over again*.

British abolitionism is no pattern for us. We are bound to take such grounds as to be pattern for them. We are vastly more favorably situated than they. They are behind us. In advance of the other nations of Europe, they are still behind us in activity, in enterprise, and in the *opportunities of liberty*. They have individual reformers to compare with any in the world—but they are under a monarchy, and reform cannot travel so easily or rapidly with that load on its back, as if it went without it. Reform must move here for the whole world. This is the world's vantage ground. And our responsibilities are correspondent to our opportunities and advantages. Let us take heed to them.

One of the most hurtful things in reform is conservatism. It is a perpetual clog and incumbrance. It always thinks it has got to its journey's end, and wants to halt. Reform wants to go ahead. Conservatism is *wise* and *judicious*.—It has a great notion of being prudent. But, in a moral enterprise, it is madness and mischief. Deliver anti-slavery from conservatism. It is an evil counsellor, and ever sees lions in the way. We are right, and we can't go too fast. Remember, that while we are *conserving*, the slave is delayed of his liberty.

Our National Presidents.

We have in Brown's Pocket Almanac a chronology of the births, inaugurations and retirements from office of the Presidents of the United States. A book of the kind without the Presidents, would hardly be thought a complete book. It occurred to us on running over this account, how little there was to be said of any of these worthies, beyond this chronology. Their birth, inaugurations, and exits,—is it not about all their story? What have any of them done for *Humanity* or for God? We know the hazard of the question. It is like speaking lightly of idols in a heathen country. We *will speak our mind*, however. What has either of these presidents done to entitle them to honorable remembrance in history? Washington prudently abandoned his military power, when perhaps Cæsar, or Alexander, or Burr, or Jackson would have made themselves absolute with it. They say, too, that Washington was a christian. We will not deny that here—but we will state an anti-slavery fact of him and of his successors,—all but three of our great presidential list *held slaves*, while they professed to be *democrats*—and after they had sworn that mankind were entitled to *equal inalienable, liberty*. Washington fought the British to make good the doctrine that *man could not be enslaved*. Then he held slaves during his life. He freed some of them by will, to be sure. But this only proves that he was aware he was doing wrong to hold them. We do not accuse him. Indeed he was a marvellously good man for a *fighting, slave-holding, ambitious christian* age and country. Jefferson wrote the Declaration of Independence and enslaved his own offspring. Monroe was as distinguished for slaveholding, we believe, as he was for any thing. Jackson was a slave *driver*. Of the three who did not nominally hold their fellow "countrymen in chains," one was a "northern man with southern principles"—and he goes out of office, and into the grave, and as far down toward posterity as he can drift above water, with this reputation upon him—that he held to slavery without its temptations. His non-slaveholding predecessor, John Quincy Adams, was against the abolition of slavery at the national government-seat. Born in the Bunker Hill State—the child of the Revolution, and son of its "Ajax Telamon"—he still declared himself against putting a stop to trading in humanity and holding it in brutal slavery at the very government-seat of Republican Liberty. Prosperity has got to hear that of him, and all because he despised the character of an abolitionist. And his father, the third of the non-slave Presidents aforesaid—with "sink or swim," on his lips, "live or die, I am for the Declaration," the very threshold of which flamed with the *self-evident truth*, of *all* men's *birthright* title to *liberty*—their *inalienable* title to liberty—he did *live* and *die*—he *swam* and at last *sunk* on the very anniversary of his great Declaration.—the 4th of July, having suffered one sixth of his countrymen to *live* and *die* by his side in unpitied, unremembered bondage. Such were our immortal Presidents—as to the one great item of Liberty. We reproach them not. They were all patriotic—"all honorable men"—but have we not spoken the truth about them. We ask the people to consider that truth, in the light of *history*—if not of eternity.

Lex Talionis.

The Emancipator of December 3d, recommends reprisals on the Southern States, by catching their citizens, if *they* catch our colored citizens when they travel South, and detaining them as hostages. We shall expect next, that it will recommend marching over Mason's and Dixon's an anti-slavery army, and taking the peculiar institutions, sword in hand. Why not? Open war is as justifiable as reprisals, and privateers as legitimate as letters of marque. How would an abolition corps look marching South, under call of the President of 1845, after the banner of the Cedar of Lebanon, commanded by the Reverend Joshua Leavitt! We know no man of more Bruce-like form or bearing, in all the *peaceful* anti-slavery ranks. "That, as our brother Leavitt says, "would be doing up the work." Brother Leavitt calls friend Burleigh of the Pennsylvania Freeman, "a respected editorial brother," in the same article recommending the reprisals.

N. B. Not respected enough, however, for brother L. to remain on the old anti-slavery platform with him.

A Correspondent

Of the Emancipator, from Ohio, speaking of the Whig party being composed of heterogeneous ingredients that must fall to pieces for want of a "single principle of cohesion or adhesion," recommends the formation of a platform broad enough to catch all the pieces. This must sound harshly in the ears of brother L, who could not stay on the old anti-slavery platform, for being just as broad as his correspondent here recommends. New organization seceded, because it felt itself lost on a broad platform. It wanted a narrow one. It has got it, and feels at home.

Seneca Indians.

A very important State Paper, "accepted in Council and approved by the Governor" of Massachusetts, on the 21st day of Nov. 1840, respecting these Indians, has just appeared in Boston. It is a document highly honorable to that State, and developes a scene of fraud and bribery on the part of the agents of a certain land company, such as has rarely been exposed, and by which Massachusetts had been imposed upon. We give the following extracts:

"If the Governor and Council of Massachusetts in 1838 had known all that had occurred in this unhappy business, even when the deed was presented for their approbation, we are confident they would not have approved it. But they did not know then that a very large majority of the Seneca Nation was strongly opposed to the sale of their lands, nor that the signatures of several of their chiefs had been obtained by bribery. Mr. Troybridge had been entrusted with the duties of agent of this Commonwealth; but it does not appear that he ever reported to this department a copy of the Treaty, nor any information of its provisions. Had he done so, or had this department known the state of feeling among the Senecas, or could they have known that a Treaty, forming an essential *part of the contract* for the purchase and sale of the lands, had been made, but would not be ratified by the United States, they would not have approved the deed; certainly not unconditionally. And if they had known the conditions of the Treaty, and their essential connection with the deed, they never would have imagined it *possible* that the Ogden Company would insist on the sufficiency of the deed, if the U. S. Government should reject the Treaty, or if the Treaty should be found not to have received the assent of the Seneca Nation. With all the information we possess at this time, Massachusetts would

Christian Witness.

WILLIAM H. BURLEIGH has retired from his post as editor of the Pittsburgh Christian Witness. The last number of the paper contains his valedictory, but gives no reason for the change. He is a very sprightly as well as vigorous writer, and as an editor, has exhibited much tact as well as talent, but his style is generally very caustic, and sometimes abusive. He is the only one of the Burleigh stock that is new organized, and his course in relation to the divisions in our ranks has excited the surprise and grief of many of his warmest friends. His parting address, although somewhat egotistical, is a very neat piece of composition, and evinces a chastened and subdued state of mind, which leads us to hope that he may yet see the error of his recent course and return to the old platform. We would not impreach his motions, but we believe he has acted impulsively and rashly under the influence of freelings and prejudices which cool reflection and a more dispassionate investigation of facts will dissipate.

The following extract from his valedictory we copy with pleasure, assuring him that we cherish towards him no other feelings than those of the most perfect kindness and good will, and hoping that his future career may be attended with that peace of mind which is the reward of well doing.

Nearly ten years ago, while yet in our minority, the anti-slavery cause with its solemn and momentous claims, was brought before us, and with all the ardor of youth and inexperience, we embraced what was so manifestly to us in accordance with truth and right and humanity. Abolitionists were then few in numbers and feeble in resources—but they were strong in faith, and confident in the inherent vitality of their principles. Since then we have been an interested observer of the progress of this blessed reformation—at one time stemming the tide of ecclesiastical censure and the threats of civil law—at another bearing up against the torrent of mobocratic violence—feared by a few—mistaken by many, and maligned by more—yet over all opposition winning its resistless way, till Slavery has learned, prophetic glance, to read the hand-writing of its doom upon its palace-walls. The cloud, which but a little while ago, was no bigger than a man's hand, has now spread all over our skies, giving the promise of a copious shower for the refreshment of those moral wastes that have long been cursed by the mildew and blight of unrequited toil. That we have been permitted to bear a humble part in what we deem one of the greatest moral enterprises of the age, as involving in itself every other, we are devoutly thankful to Him whose Word and whose Providences alike record his abhorrence of oppression. Still looking for help to that Source from which it can be alone procured, the friends of human rights should toil on unweariedly—

> "——— nor bate a jot
> Of heart or hope; but still bear up, and steer
> Right onward,"

in the confidence of ultimate victory. It will come.

As much as we may regret them, it was perhaps to be expected, that divisions would orecur in the anti-slavery ranks, as in the progress of the cause it embraced men of widely dissimilar opinions, feelings and habits of thought. That these divisions indicate ruin, or even temporary disaster to the cause itself, we do not believe. Never has a feeling of opposition to slavery been so widely diffused through the mass of northern mind as now. Those who look only at the surface of things may be deceived, but to the close observer of the "signs of the times," it must be evident that there is a strong under-current of popular feeling setting against slavery, the effects of which must soon be visible even if they are not already seen. The divisions, however to which we have alluded, render the labors of an anti-slavery editor more difficult and painful than they would otherwise be This our own experience has taught us. It is an unpleasant task to speak in the language of censure of those with whom we have long and cordially co-operated in a great work of reform—but duty sometimes requires it. We have spoken of the divisions in our ranks and of those whose ill-judged introduction of extraneous subjects, (so we conscientiously believe) occasioned those divisions, with the utmost freedom, and sometimes with a warmth of censure that to some may have seemed to border upon uncharitableness. This, as might have been expected, involved us in controversy with several of our contemporaries. So far as regards the position which we took and the general views which we expressed, we feel satisfied that we were right—while whatever of uncharitableness, or uncalled for censure, or hasty imprecachment of motive may have entered into the composition of our editorial articles, we most sincerely regret.—God forbid that we should cherish animosity towards any of our brethren—and may those who feel that they have been unjustly dealt with by us be as ready to forgive the injury, as we are to forget the wrong that others may have done to us.

CHESTER COUNTY, PA.—Gerrit Smith in a letter to the Friend of Man, giving an account of the late meeting of the Chester Co. (Pa) A. S. Society, at which he was present, says:

Taking all things into view, there is probably not a better band of abolitionists in the nation than is to be found in Chester Co. The characteristic infirmities of abolitionists are the consumption of slave labor produce or stolen goods—the patronizing of pro-slavery preachers—and the clinging to the two great pro-slavery political parties. I know not the community, in which you will find abolitionists more free from the first two infirmities; and, in respect to the other, they are certainly no worse than the great body of abolitionists. From what I could learn, not more than one half of the professed abolitionists of Chester, qualified to vote, were guilty of betraying our cause at the late election Better that this I cannot say of Madison Co. abolition, highly (far too highly) as I have praised it. Of the remaining half, a few voted the Liberty Ticket, and the remainder refrained from the polls. I am not aware that any cast scattering votes.

I am right glad, that, notwithstanding the imperfections in my health, I went to this quaker anti-slavery meeting I believe it would do you and me and the editors of the Liberator, Massachusetts Abolitionist, Emancipator, National Anti-Slavery Standard, ect., ect., not a little good to attend the anti-slavery meetings of Friends more frequently than we do. The influence upon our hearts of their characteristic confidence in each other and kindness towards each other would serve to put us more upon our guard against indulging uncalled for suspicions of the integrity of our fellow abolitionists and against speaking reproachfully of them.

The presidng officers and secretaries of the Chester County Meeting were taken equally from both sexes; and occasionally we heard a remark from the lips of a woman. The meeting looked like a familiar and family consultation about the interests of the poor crushed slave; and "New Organizationists," who are as dear to me as "Old Organizationists," and no dearer, must pardon me for saying in the connection, that the meeting looked well.

We are glad to see indications that bro. Smith is regaining his confidence in anti-slavery organizations. We do not despair of seeing him once more in full fellowship with the American Anti-Slavery Society, from which he was formerly wont to say that nothing short of some criminal act on its part could drive him. We think he would do well to consider whether it has yet committed any crime; and if it has, whether he is not himself deeply involved in that crime. If it "looked well" to him in Chester County, to see men and women acting together on equal terms, why should he turn away from us at a time when false friends are seeking our destruction for not preventing such action!

"FOREIGN INTERFERENCE."—It is known to our readers, that O'Connell is "agitating" Ireland, with a view to "dissolve the Union" between that country and England, and that he is thereby making much trouble for the British government, which clings as tenaciously to its despotic authority over the sons of Erin, as Southern slaveholders do to their "peculiar institution." Strange as it may seem, the doors of *Old Tammany* have recently been thrown open to a large and enthusiastic meeting, the object of which was, to aid O'Connell in the prosecution of his favorite measure; and what may seem, if possible, still more suprising, the meeting was countenanced by the Express and the New Era, which, though opposed to each other in politics, have been united in their opposition to abolitionism, and in the most rabid and violent denunciations of foreigners, who have dared to speak plainly against American slavery. One of the speakers at the meeting referred to, a man who belongs to the U. S. Navy, is said to have uttered the following language:—"*Ireland has physical force enough within herself to accomplish the repeal of the Union; she is able to do it; she must do it;* and WE WILL HELP HER." And yet this very man would, in all probability, be ready to assist in raising a mob to put down any foreigner who should join abolitionists in the use of moral and pacific measures for the overthrow of American slavery, even though it were clearly demonstrated that the *salvation* of *our* Union depended upon the success of those measures! O, consistency! thou art indeed a rare jewel!

THE CINCINNATI SYNOD, of which Dr. Beecher was moderator, resolved, that its Presbyteries be recommended to devise such measures for co-operating with the agents of the various benevolent societies, that *every* member of *every* church may have an application made to him personally to aid each of these societies. These benevolent enterprises are named, as follows:—American Tract Society, Foreign Missions, Western Education Society, Bible Society, Home Missions, the ANTI-SLAVERY CAUSE. The Colonization Society or cause is not named.

The following communication was received too late for publication under its appropriate head, and too late for comment this week.

AMESBURY, 18th 12th mo, 1840.

To the Editor of the Standard:

Some one has been kind enough to forward a number of the Standard, containing the commencement of a review of a letter of mine, in which I am officially informed that I am no longer an abolitionist—and in which I am unceremoniously turned over to those wicked "new organizationists," who, according to the editor of the Standard, are less susceptible of anti-slavery impressions, than such pro-slavery mobs as hunted for the life of George Thompson, murdered Lovejoy, and burned Pennsylvania Hall! I am likened to a star shooting madly from its sphere,—launching like Carazan of the Eastern story, into the abyss of infinitude—

> "——— A comet shorn,
> Out into utter darkness borne."

And a mock lamentation is set up over me, which would be pathetic, did it not partake so largely, under all the circumstances of the case, of the ludicrous.

Now if the editor of the Standard means by all this, simply that he and myself disagree on some points in reference to anti-slavery movements, and if believing, as a matter of course, that his views are correct and mine wrong, he chooses to express in this way, his dissent from my conclusions, and to expose their folly and fallacy, I have nothing to say. Let him argue down or laugh down my heresies, if he can. He may rest assured that I can do justice to a sound argument, even if it overthrows a favorite doctrine; and relish good natured wit and humor, even when exercised at my expense, consoling myself, like Falstaff, with the reflection, that if I have not wit myself, I am "the cause of wit in others."—Even if brother Rogers should so far shut up the bowels of his compassion, as to quote *my* own poetry against me, and, as in the case of poor Cinna, the poet in Shakspeare's Julius Cæsar, "condemn me for my bad verses," however I might writhe under the infliction, I don't know as I should complain.

But, if Nathaniel P. Rogers means (what his language somewhat strongly implies,) to impeach my character as an honest man—to assail my moral integrity—to brand me with the foul suspicion of treachery and hypocrisy; as one wilfully recreant to the cause of emancipation—I have only to say, that his recent voyage "in search of a World's Convention," has wrought in his head and heart "a sea change" which would have astonished the tenants of Prospero's island—transforming the generous and high-minded Christian gentleman into a false "accuser of his brethren,"—a Titus Oates swearing away more than the life of his friend.

I am told, in unqualified terms, that I shall never be able to do anything more for that cause to which I have devoted the morning of my life—on whose altar I have laid all that I possessed. Indeed, it may be so. He who, in His "dealings with the children of men," has seen fit to visit me with lingering pain and illness, knows whether more labor will be required at my hands in that cause, and, if so, will give me strength to perform it. I will not believe that the editor of the Standard intended to reproach me with an inability, which no one can deplore so deeply as myself.

I have neither health nor disposition to enter into personal controversy with abolitionists. Whatever others may do I cannot forget the days that have passed—our common struggles against prejudice and persecution—I cannot forget the disinterested devotion and the sacrifices of those with whom I have been associated—and widely as I may differ with them on some points—greatly as I may believe some of them to err in judgment—I shall be slow to relinquish my faith in their moral integrity; and shall still conceive it to be possible that they may be as honest in what I believe to be their error, as I am in what I conscientiously believe to be the right.

To one sentiment in the editor's comments I fully respond, viz: that the South cares very little for *abstract* resolutions. A wholesomer truth could not well be uttered. It has been the burthen of my testimony for a long time. It has led me to question the practicability of abolishing the slave laws by mere resolutions—and to believe that a discussion, which *ends only in discussion*, will prove to the poor slave like another feast of the Barmacides—an invitation to the starving to feed upon air. It has led me to doubt the potency of "moral suasion" against slavery when coupled with its *practical support* at the ballot-box. It has led me to say with WILLIAM LLOYD GARRISON at Edinburgh, that "I knew of no instance in which the oppression of tyranny has been put down by moral suasion; and unless some other influence is brought to bear upon the colossal evil, I fear little will be done to abolish slavery." It has led me to respect, if I cannot fully imitate, those among us who "touch not, taste not," the products of slave labor;—to hail with satisfaction the cotton culture of India,—to honor the *practical abolitionism* of Birney, Brisbane, and others,—the efforts of Vigilance Committees and of all who aid the fugitive from oppression—of Wattles, Wilson, and their female co-adjutors in the blessed task of instructing and elevating the oppressed colored man. Finally, it has led me to follow the example set by N. P. ROGERS, two years ago, viz: to nominate anti-slavery candidates where none such are in the field, and to invite all who love humanity to rally to their support.

Truly thy friend,
JOHN G. WHITTIER.

LANE SEMINARY.—The Cincinnati Observer states, that this institution is now in a more flourishing condition than it has been at any period since its organization, and adds, that, "so far as able instruction, an extensive library, *and full and free discussion on all moral subjects*, will lead to an accurate understanding of truth, the privileges of the students are as good as at any other institution in the land." This may be true; but if Dr. Beecher, Dr. Stow, and the other members of the Faculty have repented, on *principle*, of the tyrannical measures by which they once sought to fetter the minds of the students, they owe it to the public and to themselves, frankly to say so. If they have merely changed their course from motives of interest, in order to catch the popular breeze, they are as unworthy of patronage now as they were before; for, in that case, what security have the friends of truth that the screw of authority will not be again applied, whenever new circumstances shall offer adequate temptation?

THE LABORER'S ADVOCATE.—A prospectus of a new paper, under this title, to be published monthly, at Columbus, Ohio, has been issued by John White. It contains some things on which it would be improper for us to express an opinion in an official anti-slavery journal, but here is a paragraph which will please every genuine abolitionist:

In this country, the doctrine of "Equal Rights" is universally admitted in theory. But it is only *admitted*. It is nowhere practised, except by the conscientious laboring man, who *feels* that to take anything from his fellow-man without rendering him a full and fair equivalent, is a violation of the sacred truth of this doctrine; and it is not correctly understood by any one who has not this *feeling*, whether it be priest, politician, or pauper. To those who thus *feel*, this paper is addressed; to all such, of whatever sect in religion, or party in politics; be they called Christian, Infidel, or Heathen; Whig, Conservative, or Democrat; we say, you have within your soul the very germ and essence of Humanity, which renders you capable of rising to the highest point of wisdom and goodness that man may attain; aye, as much superior to any man now on earth, as is the highest archangel in heaven above the humblest capacity on this lower earth. Such is the glorious destiny of man, and such the means of its attainment. Labor then for Truth. To keep this high destiny before the eyes of our fellow-laborers, is the aim of this work; that the humble may take courage and not despair because his oppressors are numerous, and surround him on all sides. They are not *above* you, my honest friend; they are only *around* you. Rise, then, to the Truth, and you will see them oppress only one another.

THE AMERICAN CITIZEN.—This paper, which has heretofore been published at Perry, Genesee County, N. Y., is to be removed to Rochester on the first of January, and issued in an enlarged and improved form, under the direction of the Western STATE Anti-Slavery Society. It will support the third party.

OHIO.—A State Anti-Slavery Convention is to be held at Akron, Summit Co. on the 23d inst. A vigorous effort will be made to procure the repeal of the Black Law, and the passage of a Jury Trial bill, at the present session of the Legislature. We have strong hopes that the effort, in relation to both these important objects, will prove successful.

"THAT WHITE HEAP YONDER."—Will certain of our anti-slavery editors explain what they mean by intimating that the Convention at the seat of government, proposed by Thomas Morris, should be composed of "our first men," to the exclusion of the "plebians," of the anti-slavery host? Do they think that any sound abolitionist, who chooses to attend, is unfit to be a member of such a Convention? Perhaps the Voice of Freedom will give us a little light on the subject. For our own part, we say, let the Convention be a FREE one; and it cannot be free, if it is put under the exclusive *management* of any class of men. It is not always those who are "most *noted* for wisdom and virtue," that possess the greatest share of THESE noble qualities.

NEW AGE.—A small, but spirited paper, under this title, has been established at Providence, by the Rhode Island Suffrage Association. Its leading object is to procure the abolition of the King's Charter, under which the State was originally settled, and the establishment, in its place, of a Constitution, which will secure the right of suffrage to all tax-paying freemen, and abolish the property qualification which now exists. The editor's name is not announced, but, whoever he may be, he is an able and eloquent writer. We hope he will speak out plainly on the question of slavery, as his principles require him to do.

"CHRISTIAN CONFERENCE."—Such is the designation given to a meeting of "Ministers, Elders and Members of the Presbyterian and Congregational Churches of Western New-York," to be held at Penn Yan, Yates County, on the 13th and 14th of January next. We do not see any intimation in the call, that the signers intend to separate themselves from that great national pro-slavery ecclesiastical party, the Presbyterian church. The object of the meeting appears to be to determine what shall be done *in* the church not to devise ways and means of getting *out* of it.

MR. BIRNEY has requested the editor of the Emancipator to withdraw his name as a candidate for the Presidency, in order that the Nominating Convention, which is to be held in May next, may be untrammelled in its action upon the subject. The request has been complied with.

WILLIAM L. CHAPLIN has run a tilt, in the last Friend of Man, against Antinomianism and Transcendentalism! These topics, we suppose, therefore, are *intrinsic* to the anti-slavery enterprise!

The Turk considers his wife as *inferior to himself*, but he loves her, he is even pleased with her whims, and would rush down forty cataracts to avenge an insult that had been offered.—*The Papers.*

Query—Whether a certain society in this country might not be appropriately styled "American and" *Turkish!*

A BAPTIST A. S. CONVENTION is to be held at Topsham, Me., on the 12th and 13th of January next.

NOTICES.

Convention for Western New-York.

As FREEDOM *rises,* SLAVERY *falls!!*
As SLAVERY *rises,* FREEDOM *falls!!*

The subscribers having been appointed to call a general Convention at Le Roy, in Genesee County, N. Y., for the purpose of taking into consideration the subject of AMERICAN SLAVERY, and devising means for its *overthrow*, take pleasure in extending an invitation to ALL, of every sect, clime or creed, to come up and talk over the *wrongs* of the *bondman*, and prosecute masures for his relief.

The pecuniary, political, social and religious bearings of the subject will be fully discussed. Come on, then, *brethren, sisters*, and *friends*, and we shall find that slavery has had something to do with *us*, and that it is high time that we had something to do with *her*. She is our *common* enemy, and let us make *common* cause against her.

No pains will be spared to give interest to the occasion by securing the presence and aid of some of freedom's ablest champions.

The citizens of Le Roy, and the adjacent farmers, have tendered their hospitality to those from abroad.

The meeting will commence on WEDNESDAY, JANUARY 6th, at 10 o'clock, A. M., and continue during the pleasure of the Convention.

J. C. Hathaway,	Farmington, Ontario county, N. Y.	Samuel Fisher,	Warsaw, Genesee county.
W. O. Duvall,	Port Byron, Cayuga county, N. Y.	Samuel Fisher, 2d,	"
W. C. Rogers,	Utica, Oneida county.	F. C. D. McKay,	"
		Frank Miller,	"
		Alanson Bartlett,	"
E. Wilbur,	Macedon, Wayne county.	Elder Bela Wilcox,	"
		Edward Putnam,	"
P. D. Hathaway,	Cambria, Niagara county.	H. M. Wells,	Attica, Genesee county.
David Shepard,	Geneseo, Liv. county.	James Safford,	Warsaw, Genesee county.
W. M. Bond,	" "	J. H. Darling,	" "
J. W. Johnson,	" "	Samuel Taylor,	" "
H. F. Hill,	" "	Rowley Morris,	" "
John Parker,	" "	Wm. Buxton,	" "
Reuben Sleeper,	Mount Morris, Liv. county.	James M. Darling,	" "
		Joab Streeter,	" "
Rev. Richard Kay,	Warsaw, Genesee county.	N. D. Fisher,	" "
		Rev. H. Lyman,	" "
Harley Knapp,	" "	Hiram Morris,	" "
Elder N. Hoag,	" "	Peter Young,	" "
John Windsor,	" "	E. B Miller,	" "
W. F. Woodward,	" "	W. H. Pettit,	Perry, Genesee
J. H. Reynolds,	" "	county.	
Samuel Woodward,	" "	J. Moffett,	" "
Orrin Fisk,	" "	Jabez Ward,	Perry Centre,
Ebenezer Rolf,	" "	Genesee county.	
Isaac Carter,	" "	Jesse Corsett,	" "
Solomon G. Dove,	" "	Horace Bingham,	" "
B. F. Shelden,	" "	Wilder Silver,	" "
C. J. Judd,	" "	P. M. Ward,	" "
Augustus Frank,	" "	Horace Sheldon,	Perry Centre, Genesee county.
J. C. Bronson,	" "		
Isaac Alderman,	" "	Samuel Howard,	" "
Alden Richards,	" "	J. Ditto,	Nunda, Alleghany county.
John Crocker,	" "		
Edwin Painter,	" "	Elder J. W. Spoor,	"
Josiah Andrews,	Perry, Genesee county	W. P. Wright,	"
		W. Hinman,	"
J. Sleeper,	" "	A. Hubbell,	"
W. J. Chapin,	" "	Rev. E. Marsh,	"
A. Richardson,	Perry Centre, Genesee county.	A. C. Chipman,	"
		L. Hills,	"
S. Bathrick,	" "	Zadok Lee,	"
E. Bathrick,	" "	A. Burgess,	"
Noah Clute,	" "	R. Patterson,	Perry Centre, Genesee county.
L. Hathaway,	Farmington, Ontario county.	C. C. Chaffee,	Nunda, Alleghany county.
G. Ramsdell,	Perrinton, Monroe county.	H. McNair,	" "
P. Sexton,	Palmyra, Wayne county.	R. Barnes,	" "
		N. Coe,	" "
Wm. H. Stanley,	Geneseo, Livingston county.	P. Peterson,	" "
		W. M. Chipman,	" "
Chauncey Watson,	" "	S. W. Rockwood,	" "
Charles Colt,	" "	J. Rankin,	" "
L. J. Ames,	" "	D. Dake,	" "
Samuel Begole,	" "	M. W. Rowley,	" "
		A. B. Dake,	" "

Editors friendly to the cause are requested to insert this call in their papers. Those who approve of the call are requested to send in their names to be attached hereto.

GENERAL INTELLIGENCE.

ARRIVAL OF THE ACADIA.

Twenty Days Later.—The steamer Acadia arrived at Boston at 2 o'clock, Monday, bringing dates to the 4th instant, her day of sailing. The late hour at which we received our papers, compel us to be brief in our abstract of intelligence.

The most important item is the birth of a Princess royal on the 21st November.

The President steam-ship arrived at Liverpool on the 27th November.

The Paris papers of the 1st instant have very little novelty to recommend them.

The treaty of July had been communicated to the Germanic Diet by the resident ministers of Russia, Prussia and Austria.

The *Caligani* says that the submission of Mehemet Ali is officially known, as Ministers affirmed it on Monday to several members of the Chamber of Deputies; but our Alexandria letter of the 11th states, on the contrary, that the Viceroy had ordered fresh levies.

From the N. O. Bulletin, Dec. 10.

Mexico.—The schr. Emblem, which arrived yesterday, brought us our papers and letters of correspondents—the latter to the 17th from Metamoras. The treachery of the Federal leaders and the murderous designs of the Centralists, which we have already published, with the successful retreat of the Texians, are all confirmed by this arrival.

Our correspondent, under date of Metamoras, Nov. 17, says, "a gentleman has just arrived from Saltillo, who was there at the time of the action, who reports that the whole number of Americans in the battle was only 115; that only 5 were killed, and some few reported to be taken prisoners The rest made their escape by way of the mountains. This, I have no doubt, is the true version of the affair, for I believe the gentleman before I would the official account."

The official account, issued by Gen. Arista, above referred to, announces that more than 100 of the *foreigners* (meaning Texians) were killed in the battle of Saltillo.

Gen. Arista was expected to arrive at Metamoras in two or three days from Montery.

The small pox had broke out among the troops, and was raging with great violence. From them it was spreading through the country, and many of the farmers and drovers were falling victims to it in various directions.

The news of the surrender of the Federalists, and the slaughter of the Texians, (as was supposed) was celebrated in Metamoras by illuminations, firing of cannon, &c.

"*Metamoras*, Nov. 17.—There is a report here that the Government have sent a *deputation* to join an embassy here, to proceed to Texas, with propositions, which, if accepted, will lead to the recognition of Texian Independence. Whether this is true, I know not, but the next mail will inform you."

Convention between Canales and Arista.—It was entered into on the 6th of Nov. at Camargo; situated near head waters of the Rio del Norte.

Art. 1. The security of this frontier being threatened by the Texians, the federalists of this department have sacrificed their anterior views, for the purpose of supporting the dignity and decorum of the nation.

Art. 2. Oblivion for the past, and a friendly union between Mexicans.

Art. 3. Security of speech, person and property is guaranteed.

Art. 4. For the security of the frontier, the regiment of the six villages of the North shall remain in the service of the government without pay, except in the case of the active campaign against Texas.

Art. 5. All the prisoners made by either party during the war, to be given up.

ITEMS.

Most Atrocious Murders!—A most shocking case of the deliberate murder of five persons, committed, it would seem, for the sole purpose of preventing the discovery of a contemplated robbery, is related in the Portsmouth, Va. Times, of the 16th instant as follows:

From the Portsmouth (Va) Times, Dec 16.

We learn that a series of most atrocious murders was perpetrated by a miscreant in Southampton county, on Monday night. An aged Quaker of the name of Scott, residing not far from Jerusalem, his sister, also aged, a little girl, about nine years old, named Pretlow, a negro woman and her child were, successively butchered to further the design of robbery, entertained by their destroyer. Six persons were on the premises at the time—and but one escaped. This was a young negro girl. She relates, we understand, that a man residing in the neighborhood visited the house a little after sunset and spent the evening by the fireside of Mr. Scott in conversation with the family. As he was about to quit, he asked Mr. S. to walk with him to the gate, as he had a word to say to him in private. To this the unfortunate man consented.

The girl saw no more of him. A violent struggle was next heard in the kitchen. The murderer armed with a short heavy dogwood pestle, had seized the negro woman, and was beating out her brains when the aged sister of Mr. Scott, attracted by the noise, appeared and begged him to desist. Irrevocably bent on his design he instantly despatched the poor negro, and seizing the old lady felled her to the floor with a blow of the pestle. A negro boy about nine years old was then killed in the same manner. He next proceeded in search of the little white girl and the young negress. The latter made her escape unobserved. The other child was not so fortunate. She was caught in the room and murdered as summarily as the rest.

Not seeing the negro girl, and resolved to leave no clue to his fearful secret, the monster made a careful search in the rooms, turning over the beds and scanning every corner narrowly. Convinced that one of the family had escaped, he seems to have gone off without consummating the robbery. The girl fled immediately to the nearest neighbors, and communicated what had occurred in her sight and hearing. They repaired to the premises forthwith, and found the melancholy confirmation of her story. The murderer had fled, and the house was burning slowly. The fire was extinguished before it had defaced the bodies, or done much injury to the building. In the morning, among the spectators of the night's bloody fruit, was the individual spoken of by the girl as the actor in the scene. He gave an instant contradiction to her story, and referred to the absence of blood from his clothing as proof of his innocence. He denied also, we learn, having been on the premises for a fortnight. Traces of blood, however, it is said, were found among his whiskers, and he was detained till search was made at his house. This resulted, we learn, in the discovery of a suit of his clothing excessively besmeared with blood. He was forthwith apprehended.

Mr. Scott was an old and esteemed resident of the county, and was reputed to be wealthy. The hope of securing his money led to a scheme of murder, as boldly conceived and deliberately executed as any furnished by the annals of crime. The escape of the girl alone prevented the full execution of the plan. If she had fallen, all explanation of the mystery would have been impossible. The house and bodies of the slain would have been consumed together, and the murderer would have possessed in security the poor reward of his atrocities, beyond the fear of detection.

The same mail also brings us the account of another murder committed under the influence of jealousy.

From the Virginia Star, December 16.

A murder of a most atrocious character, we understand, was committed in the county of Dinwiddie, on Sunday morning last, by Jeremiah Conway, on the person of Edward Lewis, a young man, only about 18 years of age, who, at the time when the murder was committed, resided with Conway's family. It appears that Lewis had dressed himself with the intention of going to Church, and was in the act of stepping out of the portico, having his back turned towards Conway's chamber door, when C. advanced within a few steps of him, (having a gun heavily charged with buck shot,) and fired, when Lewis fell, having received the entire contents of the gun in the neck and back part of the head! The only supposable cause assigned for the perpetration of this dreadful act, was jealousy, on the part of Conway. He has for many years, been a member of the Methodist Church. After the act was committed, Conway made no effort to escape, and when questioned in relation to the murder, positively declared that he knew nothing about it. He has been committed to the jail of Dinwiddie county, where he awaits his trial for this outrageous act.

Correspondence of the Journal of Commerce.

SPRINGFIELD, Dec. 19, 1840.

My object is to give you a hasty sketch of a dreadful accident upon the Western Rail Road, at this place, which occurred last evening at 8½ o'clock. The freight train, consisting of thirty-three loaded cars, attached to the new and powerful engine "Massachusetts," in descending the inclined plane, became unmanageble, although the engine was reversed and the brakemen were at their posts. It arrived at the depot with great velocity, and passed through the passenger house; the switch-rail being changed, the train then took the direction of the engine-house, in which were the master-mechanic and two or three others, expecting the arrival of the locomotive, one of whom, on hearing its approach, was in the act of opening the door, unconscious of danger, when it burst in upon him, demolishing the door and a large portion of the brick wall; then rushed to the opposite side of the house, where it came in contact with another engine, "the Hampden," which was shoved ahead with tremendous force through the solid brick wall sixteen or eighteen inches thick: the Massachusetts following. Some five or six rods outside of the building, it came in contact with the wood-pile, which arrested its progress: the Hampden having clambered up the wood-pile six or eight feet from the ground, where she now lies a complete wreck. The Massachusetts is also entirely broken to pieces.

Four dead bodies have been taken from under the ruins, which prove to be those of the men who were in the building, and one brakeman. The Engineer, Conductor, and one or two others, cleared themselves from the train a few feet from the engine house, and are said to be unhurt.

The above are the leading particulars of an accident which has cast an unusual gloom upon the countenances of our citizens.

P. S.—The Springfield Gazette gives the names of the killed, as follows:

Erastus Noyes, carpenter, of Springfield.
Abel Willard, machinist. do
Mr. Bacon, brakeman, of Worcester.
Mr. Marcy, assistant do., of West Brookfield.
Messrs. Noyes and Willard have left families.

Colored Settlement in Ohio.—We learn through the Buffalo Commercial Advertiser, that in Mercer county, Ohio, there exists a colony of colored persons; and as the information was wholly new to us, we presume it is also so to most people in this region. The particulars are sufficiently interesting to warrant a short sketch.

The founder of the colony is Mr Augustus Wattles, an eastern gentleman of liberal education, who five years ago made a purchase of land in Mercer county, for himself and a few colored men who were befriended by him. His example and exertions in their behalf induced others of that class to purchase in the same neighborhood, which settlements have been gradually extending, until there are now 24,000 acres of as good land as any in the county, owned by the colony, and new accessions are constantly taking place.

Among the settlers are some of the most wealthy and respectable colored persons from our populous cities, who live in truly independent style. Others are manumitted and self-ransomed slaves, who have purchased their freedom, who generally own small farms of 40 or 80 acres, on which they live in comfortable houses.

The general character of the colonists thus associated, for honesty and industry, is favorably spoken of, and the truly creditable fact that ardent spirits are prohibited among them, speaks well for their habits of sobriety. Most of them are likewise professors of religion. The improvements which have been made in the settlement during the short period which has elapsed since its establishment, are spoken of as equal, if not superior, to those in any other portion of the adjacent country, and their fine breeds of cattle, excellent fences and good dwellings excite the surprise and admiration of travellers.

A good school has been in operation since the commencement of the settlement, and Mr Wattles has likewise established a higher institution, or college, as it is termed, large enough for the accommodation of one hundred scholars, at which colored youths have an opportunity of acquiring a good education, paying their board by their own labor. There is a farm of 190 acres attached to the school, in a forward state of improvement. Some progress has been made in the cultivation of mulberry trees for the purpose of making silk.

The letter from which we gather the above facts, also mentions that Mr. Charles Moore, a colored man, has lately laid out a town which he calls Carthagena. It is situated on the head waters of the Beaver, about three miles south of the Grand Reservoir, and seven from the county seat of Mercer county. The country so far is as healthy as any part of the state. Colored mechanics, masons, &c., are at work erecting buildings both in that town and at the county seat.

The editor of the Xenia Free Press remarks that thousands of acres in that neighborhood may yet be procured at government price, and urges the colored people in our cities and large towns to exert themselves to procure farms and enter upon their cultivation.—*Sun.*

Dreadful Murder.—A colored man by the name of Chas. Scott, who resided near Cincinnati, was deliberately shot, while seated at his own fireside, and in presence of his wife, and another female, on the night of the 21st ultimo. The Philanthropist gives the following particulars:

About a year since, a white man, living in the neighborhood of Cincinnati, enticed Charles Scott and his brother across the river, under pretence of getting their help to bring some cattle from Kentucky. They had no sooner put foot on the other shore, than he clapped them in jail, as runaway slaves. The brother soon procured testimony to his right to freedom, and was enlarged; but Charles had to lie in jail six weeks before he could obtain his release. On his return home, by legal advice, he commenced a suit for false imprisonment, against the white man, who was thereby greatly incensed. Several attempts, we are told, were made to induce Scott to withdraw the action, but he refused. At last word was sent to him, that if he did not abandon it, he would be shot. Saturday night the threat was fulfilled. The following Monday was the day set for the trial. It gives us pleasure to state, that the man who attempted to poison the family, and subsequently pretended to be lost, has been arrested, and after a full examination, committed for trial in the Criminal court. The evidence is strong against him The wife of Scott identified him clearly, but being a negress, her testimony was not *admissible*. Think of this! A husband shot dead by his own hearthstone, while singing to his wife, and she not permitted to give such testimony as might lead to the detection and punishment of the assassin! Forbidden by our laws to testify against the wretch who had attempted the wholesale murder of her family, and who doubtless was accessary, if not principal, in the murder of her husband! Will our legislators think of this! How can they look the world in the face, how can they kneel before their Maker, while they suffer laws, inviting to the commission of deeds so damning, to stain the statute book!

There was a visiter in the family at the time, whose skin was of a more uncertain color. She, too, recognized the man, and her testimony was of the most clear and decisive character. Her testimony was at first objected to. It was said she was a mulatto. The magistrate, being appealed to, said he could not determine whether she was a mulatto, or a shade above a mulatto. As he had doubts, therefore her testimony was admitted! On such a slender thread, hung the hopes of Justice.

The white man who enticed the Scotts across the river, has also been arrested, and there appearing evidence sufficient, he too has been committed to await his trial in the criminal court.

Population.—The annexed statement shows the population of various cities and villages according to the census just taken, compared with the population of 1830.

	1840.	1830.	Increase.
New York,	312,234	202,589	109,645
Philadelphia,	258,832	188,797	70,135
Baltimore,	101,378	80,625	21,753
Boston,	84,401	61,392	23,019
Brooklyn,	36,283	12,403	24,830
Cincinnati,	46,382	24,831	21,551
St. Louis,	24,585	5,852	18,783
Washington,	22,777	18,827	3,950
Pittsburgh,	21,296	12,542	8,754
Dover,	3,775	3,416	359
Wilmington, Del.	8,367	6,663	1,704
Middletown,	7,210	6,892	313
Bridgeport,	4,570	2,800	1,770
Norwich,	7,239	5,179	2,060
New London,	5,528	4,356	1,172
New Haven,	14,390	10,678	3,712
Hartford,	12,793	9,789	3,004
New Orleans,	102,191	50,103	52,088
Savannah,	11,214	7,303	3,911
Newburyport.	7,161	6,388	773
Wilmington, N. C.	4,268	2,700	1,568
Natchez,	4,826	2,790	2,036
Newport,	8,321	8,010	311
Buffalo,	18,356	6,321	12,035
Portland,	15,218	12,601	2,617
Gardiner,	5,044	3,709	1,335
Canandaigua,	5,653	5,162	491
Troy,	19,372	11,405	7,967
Bath,	5,000	3 773	1,227
Dover, N. H.	6,438	5,449	989
Providence,	22,042	16,832	5,210
			Decrease.
Portsmouth, N. H.	7,884	8,082	198
Charleston,	29,253	30,289	1,036

Judge Jay has written a luminous and well digested review of the case of the Amistad captives. It appears in the November number of the American and Foreign Anti-Slavery Reporter. We intend, if possible, to find a place for it in our columns. If the conduct of certain official dignitaries, with our present Chief Magistrate among the rest, does not hand their names down to posterity, dark with deep and enduring infamy, we know not by what rules to judge of human affairs.

The Report of the Post Master General, complains that the mails are loaded down with newspapers, at a rate of postage entirely too low; and yet it is well known that the same gentleman, not long since, undertook to prevent, and for a few days actually did prevent, in some sections of the country, the sending of newspapers in any other way than by mail. We ought to add, however, that in his present Report he recommends that they be permitted to be carried outside the mail. At the same time he proposes that the postage on newspapers be increased to double what it is at present. If both these recommendations are adopted, the country people will suffer much more by the change than the citizens of large towns; for the latter can and will make arrangements for receiving their papers by steamboats, railroads, &c., without depending at all upon the mails. But in the interior, especially among a scattered population, such a thing is impossible. The effect of the change would therefore be, to double the tax on newspapers to the *poor countryman* who wishes to know a little what is going on in the world, while the *rich aristocrat* would get his papers without paying any postage at all.

This proposed increase of postage on newspapers is not the thing. It is a tax on knowledge. Carry into effect the proposal to remove all restrictions upon the conveyance of newspapers, and the mails will not be overburdened with them. If on the other hand, newspapers are

The Poor Debtor.

BY WILLIAM LLOYD GARRISON.

[A case like the following needs not the adornment of fancy, nor the exaggerations of fiction. I have chosen the simplest language to illustrate the barbarity of a system, which, *as far as it goes*, is scarcely surpassed by African slavery—namely, the system of imprisonment for debt.]

He lay upon a loathsome floor,
A log the pillow for his head,—
Nor straw, nor blanket, for his bed—
His locks with age were hoar!

Twas sad upon his blanched cheek
To see what furrows grief had made—
A poor old man bereft of aid—
Ah! who his woes shall speak!

What was the glorious sun to him!
The jewelled sky? the earth in bloom!
Confined within a living tomb,
Useless was every limb!

As if he were a beast of prey,—
The deadly foe of human kind,—
Strong bolts and bars his frame confined,
Lest he should break away!

His food was scanty, coarse, unchanged;
Through grates he gasped for vital air;
Thieves, cut-throats, his companions were—
From virtue's paths estranged.

Yet in his country's proud defense,
He once his blood had freely poured,
And valiantly had borne the sword—
This was his recompense!

What was his crime, do you inquire?
The worst of all—'twas *poverty!*
He owed his neighbor dollars three*—
His neighbor bound him in his ire!

Not long did that old man remain
Within his gloomy cell:
Thanks to a friend!—What friend, pray tell?
'Twas DEATH that broke his chain!

* Cases of imprisonment for a smaller sum are very common.

☞ There is an excellent moral in the following exposure of the fashionable hypocrisy which characterizes some "good society" folks.

Domestic Asides,

OR TRUTH IN PARENTHESES.

I really take it very kind,
This visit, Mrs. Skinner!
I have not seen you such an age—
(The wretch has come to dinner!)

Your daughters, too, what loves of girls—
What heads for painters' easels!
Come here, and kiss the infant, dears—
(And give it, perhaps, the measles!)

Your charming boys I see are home
From Reverend Mr. Russell's:
'Twas very kind to bring them both—
(What boots for my new Brussels!)

What, little Clara left at home!
Well, now, I call that shabby:
I should have loved to kiss her so—
(A flabby, dabby, babby!)

And Mr. S., I hope he 's well—
Ah! though he lives so handy,
He never now drops in to sup—
(The better for our brandy!)

Come, take a seat—I long to hear
About Matilda's marriage;
You 've come, of course, to spend the day—
(Thank Heaven, I hear the carriage!)

What, must you go! next time I hope
You 'll give me longer measure;
Nay—I shall see you down the stairs—
(With most uncommon pleasure!)

Good bye! good bye! remember all,
Next time you 'll take your dinners!
(Now, David, mind! I 'm not at home,
In future, to the Skinners!)

Weep not for him that Dieth.

BY MRS. NORTON.

"Weep not for him that dieth, neither bemoan him; but weep sore for him that goeth away, for he shall return no more, nor see his native country."—*Jeremiah* xxii. 10.

Weep not for him that dieth—,
For he sleeps, and is at rest:
And the couch whereon he lieth
Is the green earth's quiet breast;
But weep for him that pineth
On a far land's hateful shore,
Who wearily declineth
Where ye see his face no more!

Weep not for him that dieth,
For friends are around his bed,
And many a young lip sigheth
When they name the early dead;
But weep for him that liveth
Where none will know or care,
When the groan his faint heart giveth
Is the last sigh of despair.

Weep not for him that dieth,
For his struggling soul is free,
And the world from which it flieth,
Is a world of misery;
But weep for him that weareth
The captive's galling chain:
To the agony *he* beareth,
Death were but little pain.

Weep not for him that dieth,
For HE has ceased from tears,
And a voice to his replieth
Which he had not heard for years;
But weep for him who weepeth
On that cold land's cruel shore—
Blest, blest is he that sleepeth,—
Weep for the dead no more!

From the Reformer.

Sonnet to Truth.

Eternal Truth! Thou on whose spirit is based
The immutable laws of God,—the firm decrees
That cannot fail though worlds should be erased
From the vast Book of Nature. Man may cease
To give thee reverence, and the moral waste
Of earth grow darker with iniquities;
Still in thy conquering march thou 'rt ever on,
Unmoved by crime, uncrushed by foul deceit,
Firm as Jehovah's everlasting throne,
Resistless as the thunderbolts that beat
On the frail works of man. From zone to zone
Fly with thy burning torch upreared, to greet
The desolate realms of every clime and name,
Till the wide world awakes and kindles with its flame.

MISCELLANEOUS.

From the Herald of Freedom.

Amos Wood in Prison.

We had the painful gratification on the morning of the 4th inst., of going with our brother Amos Wood's wife, to see him where he was shut up in the loathesome cell of Hopkinton N. H. jail—for being "conscientiously scrupulous of bearing arms" and learning the barbarian mummery of military service.

We had never before had the privilege of seeing this Calcutta Black Hole of the *humane* and *Christian* county of Merrimack. We do not know who is legally answerable for the character of that "place of torment." We think the county judges are—if not every inhabitant. It is not a place of confinement warranted by any law of this State, or of any State this side Algiers. The law knows only local confinement. It does not contemplate a "place of torment." It contemplates security from escape, and that only. It has provided no dungeon or Magdeburgh castle, for the citizens of the country to be shut up in,—those especially who have been convicted of no crime.

Prisoners have legal rights as well as other men. But their rights are forgotten and disregarded, like the rights of the slave. If he have not rights, fie on your law! And shame on your courts that will administer it. We do not believe that the judges on the Bench of this county know what an infernal prison-house they have got out here in the genteel town of Hopkinton. If the secrets of that prison house could be revealed to them, it would make their honorable hairs to stand on end like quills upon the fretful porcupine. The law does not contemplate any such kennels. It has no purpose to be answered by any such. The law is humane—or at least human. It presumes innocence.—It punishes to reform,—and not to revenge. It is not a tyrant, and has no tyrant's dungeons. That Hopkinton jail is a tyrant's dungeon. It is not a lawful keep. Law never built such a structure,—and it would not commit a man to it.

We went to visit our beloved brother Wood in this doleful place. It is in the back part of a human dwelling. The stench that issued from the confined and grated window of his cell, into the cold entry that ranged before it, was intolerable to us. We had to approach it, or we could not see our friend. We did not see how he could live in it. He approached the aperture eagerly, and gave us his hand through the bars of iron. He said he was happy, and had passed a peaceful night—and had no desire to come out, while the cause of his imprisonment remained unremoved. If his brother Morrill, who placed him there, wished him to come out, he would with cheerfulness. It was not a desirable place he said, of itself—but he felt no disposition to complain of it as a place in which to bear testimony to the Truth, and to suffer for it. The apartment was quite small for an individual's sleeping room. Four men were shut up in it. In one corner of it was their straw couch—and in the other———their Necessary! Two small, gloomy windows admitted the reluctant light of heaven, through bars that seemed placed there as much to keep that out, as to keep the wretched inmates in. Two of the men are confined on charge of arson—and the other is a poor insane man, who has endured confinement in that diabolical cell for nine tedious years.—Last winter he said he went without fire. He bears it with a piteous patience. "He had rather be out," he said. "It always suited him better to be out, taking care of the cattle, than be in the house about the fire." Poor maniac brother. He has foregone the light of day and the soothing influences of nature more than half a generation, in that heart-subduing abode. The affectionate demeanor of brother Wood toward him was a cordial to his dismantled spirit. And so it was to the other poor prisoners. They appreciated his kind admonitions,—and for the brief period he was with them, their slow time passed swiftly away. And though they must miss his society greatly, it will still continue to soothe their desolate spirits, to think there is somebody, who cares for their souls and pities their distress, and does not sympathise with the barbarity that shuts them up in a cell like that.

Brother Wood was not put there for a crime. He was confined there because he was unwilling to commit one. As a christian he was opposed to the savage custom of war, and the heathenish practice of training men to the butchery of each other. He is the professed follower of Him who declared that all they that take the sword shall perish with the sword,—and that if His kingdom were of this world then would *His servants fight*—but that his kingdom was not of this world. Asa Morrill, a member of the same church whereof brother Wood was member and deacon, accepted the command of a company organized for the purpose of learning the art of human butchery.—He took the oath to perform its unchristian, wicked, murderous offices. He warned, as in *military* duty bound, his brother Wood, *knowing his sentiments*—to appear at a training, armed &c., as the law directs. He knew brother Wood's conscientious abhorrence of the whole military system.—He knew too, that by law the persons called Quakers were, for conscientious scruples the same with brother Wood's, exempted from performing this service. Could he not then fairly have construed the law of exemption as based on the *scruples* of the Quakers, rather than on their sectarian name or profession, and have regarded brother Wood as coming properly within its provisions? Or had he doubted his power to do that—ought not the manifest injustice of compelling such a man to train, or suffer such a penalty, to have made it impossible for a christian to accept or act under the Commission? Ought he not to have rsigned the Commission rather than imprison one of his Christian brethren—a man whose scruples he himself believed were of the purest and most genuine character? Had the *fighting* system such seductive charms for him, that he must accept power under it, when it involved such horrible consequences? But we leave that to bro. Morrill's judgment and conscience. We speak without reproachfulness of him. He has since done what he could, we understand, to undo the wrong he did his brother, Wood, in pursuing him with the penalties of that wicked law;—that is, so far as brother W. himself is concerned. He sent an order to the jailer, by friend Robert Davis, the Postmaster, for brother Wood's deliverance, and friend Davis was kind enough to go on purpose to bring him home from the prison to his family. The fine would have been paid, had brother Wood consented to its payment. But he declined coming out unless he had fully borne his testimony and vindicated his principles. This we are happy to know he has done—and we trust it will produce its salutary and full effect, in opening the eyes of professed Christians to the horrible inconsistency of bearing arms and "learning war."

Brother Wood was dragged to Hopkinton by Mr. Sylvester Dana—son of Reverend Mr. Dana, formerly of Orford. He was educated at Dartmouth College, and as we understand, is a student at law in this place. He was dragged away, under cover of night, from his helpless family, and thrown into that loathesome cell, after the poor prisoners were in their straw. There he was left without a light even to show him the horrors of the place—among strangers—to grope his way to their *bed* in the dark—one of them insane—or to pass the night on the bare cold floor. But this was not Mr Dana's fault. He could not avoid it. Was he not a sworn officer in the militia! Had he not a Sergeant's warrant! Had he not pledged himself to the high trust of discharging and performing all the duties incumbent on him as 3d Sergeant of such a company of militia according to the best of his abilities! Was not the honor and safety of the defence of the State committed as it were to his charge—to say nothing of his reputation as an officer or of the Lres of committal!—He was obliged to do it. It was a horrible cell. Common Humanity would not have thrown an enemy's dog in there, if it could help it. But war has its calamities—and as old Kasper said of the Battle of Blenheim.

"Things like that you know *must be*
At *every famous victory.*"

For the American Anti-Slavery Standard.

Drawing,

An instrument for Domestic and Christian Education.

BY JOSIAH HOLBROOK.

Experience and common sense unite their testimony in favor of drawing, as an early exercise for *every child*. For many reasons, it ought to precede writing. The following are sufficient: It is easier, more simple, agreeable, elementary, natural and practical; it is easier because it is more simple—more agreeable, because it is more natural, and more practical, because it is more elementary; and in connection with Geometry, it is either fundamental or intimately connected with nearly every science and every art. It also speaks a universal language, which can be read and understood by every tongue and nation under heaven.

Experience has also uniformly proved that children will learn drawing and writing in connection, sooner and better than the latter can be learnt seperately. When written descriptions of objects are given in conection with their drawings, as they always should be, they furnish highly valuable and interesting exercise in spelling, composition and grammar, or rather language, and lead children happily and successfully to observe and study the various objects which surround them. It aids every other study: retards none.

In Prussia and other parts of Germany, and in some sections of our own country, the drawing of geometrical figures, and of the common objects of nature and art, is an early and prominent exercise in all primary schools; as more finished pieces of perspective are in schools of a higher grade. Both in the younger and older schools, the drawing of maps, especially of the counties, towns, and neighborhoods where they are situated, furnishes a delightful and highly profitable exercise for their pupils.

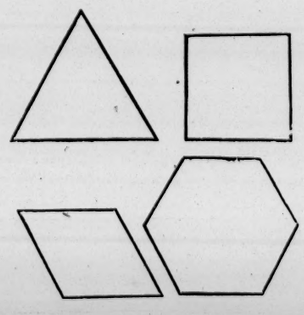
The pleasure and profit of drawing exercises are greatly increased, when performed, as they frequently are, for sending from one school state or county, to another. By this means all nations can hold scientific, friendly and even Christran intercourse, with each other, not only without expense or sacrifice, but with a high degree of profit and pleasure. Specimens, both of art and nature, have already been sent from this country to nearly every nation in the world. If the schools and lyceums in America should institute and sustain a general intercourse with the nations of Europe, Asia, Africa, and the Islands of the Sea, a knowledge of science and of the gospel might soon be diffused over our globe, the liabilities to contentions, wars and bloodshed among nations greatly diminished, and the blessings of peace, intelligence and religion greatly increased among all classes and sections of the human family.

For children to commence and rapidly advance in drawing little more is necessary than *permission* from their parents and teachers. With slates and pencils in their hands, and a few simple figures before their eyes, all children, of their own accord, and with a high degree of pleasure, will commence their delineations, and frequently to the surprise no less than the pleasure of their friends.—Descriptions of objects drawn commonly follow their natural delineations, which are also voluntary, and highly satisfactory to these self-instructed pupils.

It is not of great importance what figures are first presented to children for their drawing exercises, except that they sould be outlines, and of a simple character. A few of the most simple geometrical figures are commonly furnished for their first attempts, and these followed by the outlines of some implements or animals familiar to the pupils; and the sooner they draw from the objects themselves, the better. The principal if not the only use of figures, or prints, to copy, is to give young pupils confidence in their own powers for further efforts.

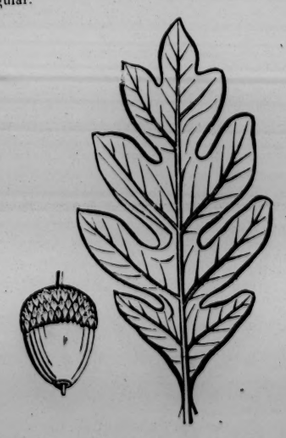
At a first effort for young pupils, parents and teachers may do well to encourage their children to draw the following figures, and others of a similar character, and to add the descriptions which accompany them, or others still shorter and familiar, or more full, according to the age or the advancement of the child. In one instance, among thousands which might be mentioned, a little boy made his first attempt at the use of a pencil or pen, by drawing a bird, and adding, "birds fly in the air"—both of his own accord.

EQUILATERAL TRIANGLE SQUARE



RHOMBUS. HEXAGON.

All three sided figures are called triangles: when all the sides are equal, or of the same length, figures are called equilateral. A square has four sides and four angles, all equal. A rhombus has all its sides, and its opposite angles, equal. A regular hexagon has six equal sides: when the sides are unequal, it is called irregular.



OAK.

Forty-four different kinds of oak are found in American forests. The most important of the whole is the white oak, the leaf of which is here represented. It is called the king of the forests. It is a majestic tree, and useful for houses, ships, ploughs and numerous other implements. As fuel, it has for many ages diffused much warmth and comfort to thousands and millions of happy family circles.

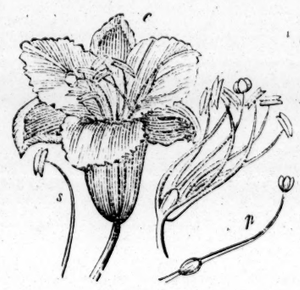
BUTTERFLY.

Forty-four thousand different kinds of insects have already been discovered, and many are supposed to exist yet unknown. Butterflies are among the most beautiful of this part of creation.

Most insects exist in three different forms, viz: the worm, chrysalis, and winged state. Some, like the silk-worm, are exceedingly useful; many are beautiful, and a few, like the wheat-fly and cut-worm, commit great ravages upon vegetation, and frequently blast the fairest hopes of farmers. Ought not farmers, therefore, to learn their weakness, as they are so often compelled to do their fearful power.

LEAVES.

Leaves are the ornaments of plants. They are also their lungs, or breathing vessels. Among the seventy thousand different kinds of plants, no two have the same kind of leaf. Leaves differ in their size, shape, texture, thickness, surface, strength and uses. The language to describe them is exact, beautiful and highly delightful, as well as useful to all young persons. If seen and drawn at the same time, leaves, with the terms and language which describe them, are learnt with little time and much pleasure. The terms acuminate, emarginate, obtuse and cuspidate, which relate to the ends or terminations of leaves, are shown by the letters A E O and C.



FLOWERS

Corolla, stamens, and pistils, compose principally or entirely the flowers of plants. The stamens and pistils are the organs which produce fruits and perpetuate species. They are also the principal ground of the Linnæan classes and orders of plants. In this cut the corolla, stamens and pistils are designated by the letters C S and P, by which it may be seen that the plant shown belongs to the sixth class and first order, and is a species of lily.

From the Ohio Free Press.

Woman's Rights.

It is but a few years since that it was deemed an almost unpardonable offence for a woman—lovely, gentle woman—to associate with the sterner sex in enterprises of pure benevolence. To attend a meeting in a church, to aid in devising or executing measures for the relief of the oppressed, and, especially if her voice was heard in council, she was stepping quite out of her sphere. But when her approving smile was needed to encourage the heart and to nerve the arm engaged in political reformation it was deemed quite proper for her to attend log cabin meetings, and, if she did not participate in the discussion, she might, at least, assist in singing political songs. And now that their aid has been found so efficient, and their influence so freely and so honorably acknowledged, the sweet creatures are making still further encroachments upon the province of the lords of creation—still greater strides (pardon that word, ladies,) beyond the limits of her "appropriate sphere." Gen. Gaines, with his fair spouse, is now perambulating the country, he lecturing upon his favorite plan of national defence, while she discourses of the horrors of war." In St. Louis, in Louisville, and in Cincinnati, she has recently addressed large audiences on the subject and has received great applause. The press is loud in her praise, and not a word is said about the indelicacy of the act.

But, what in times not very remote would have been deemed the greatest outrage upon propriety, and which is the immediate occasion of these remarks, occurred at Harrisburgh, on the 25th ult., at the Whig Jubilee, in honor of their recent victory. After dinner the usual number of regular toasts were offered, and after these a Whig song was sung. Then followed a number of volunteer toasts, some of which were furnished by the ladies. The first on the list was furnished by the widow of Captain Wm. Scott, who was a prisoner on Long Island, in 1777. It is as follows:

"My countrymen—accidentally I came to Harrisburgh, to visit a friend; seeing the enthusiasm that is prevailing among *you*, my fair countrymen, and my country's fair, in urging you on to the contest, now the victory achieved, and the goddess of Liberty once more perched on your Banner, suffice me to offer you a sentiment in remembrance of the days of log cabins.

"William H. Harrison—the virtuous and good always received a hearty welcome to his cabin, and the latch-string was never pulled in on the soldier's approach,—may God sustain him in his arduous duties as President, until he retires with the plaudits of millions of freemen at the expiration of his term."

The ladies of Harrisburgh presented the men with a splendid banner, on the occasion, accompanied by the following note:

"GENTLEMEN:—The generosity of the Ladies of Harrisburgh enabled our Sub-treasury, (unlike that of the nation,) to exhibit a comfortable balance, after defraying all the expenses for your banner.

We thought we could not do better with it than expend it on the Harrison and Tyler Cake, which is sent herewith.

We take the liberty of sending the following toast:

The Whigs of Dauphin County.—Those who "do their own voting" are well entitled to *do their own eating.*

—*Committee on the Banner.*"

To which the company replied: *The Ladies of Dauphin County*—Like their present, just to our taste!

LYCEUM VILLAGE—GEOLOGICAL CABINETS—SCIENTIFIC EXCHANGES.—An establishment for the purposes of business and Education, styled LYCEUM VILLAGE is situated twelve miles S. W. of Cleveland Ohio. It is owned by an incorporated company, and consists of five hundred acres of land, purchased with 850 more secured, a great abundance and variety of timber, a valuable water power, inexhaustible quarries of stone, two saw mills, two grindstone factories, a seminary building and several dwellings.

A portion of the land is divided into building lots 66 feet by 165, with a street or alley both in front and rear of each lot, securing to the owners any quantity of stone they may desire to use on their lots, with no other expense but removing from the quarries. Settlers are also accommodated with water power for various mechanical operations.

Though the stone is of an excellent quality, for building, its greatest value is for grind stones, some eight or ten tons of which have already been sent to New York market, where they have already established a character superior to the French stone, which have sold for two or three times the price of the Nova Scotia stone. The grist composed of diamonds, or crystalized quartz, is sharper than any before in the New-York market and so uniform in its character, that of five thousand already sold, *not one* has been returned or reported bad.

The design of the school is to furnish a scientific and business education, and of course to render knowledge, extensive thorough, practical and economical. It is a "Working School." The manual exercise of the pupils are directed, in part, to preparing scientific apparatus and Cabinets of Natural History. They have already prepared "Geological Cabinets," which have been sent to other States and countries, both by sale and exchange. The elementary cabinet in Geology consists of twenty-five specimens only, which by care in selecting, arranging and describing, represents the elements of our globe, and of course furnish an instructive lesson to every person on the globe. They are particularly appropriated as a "First Lesson" for children, and ought in all cases to precede lessons in the alphabet, or in letters, or books, in any form, prepared by the hands of men. This is a lesson taken from the "Oldest Book of God," and is on the same subject, and may be in the spirit of the first chapter of the Bible.

Besides Geological Cabinets of an elementary character, the School at the Lyceum Village will prepare extensive collections in various departments of Natural History, as one effectual mode of instructing the pupils, and by sale and exchange, as a means of defraying the expenses of their education.

These exercises in practical science are in the highest degree delightful to the pupils, and of course lead them to an extensive and thorough knowledge of the works of nature and art, while their exchanges in natural and artificial productions with other schools and other nations, give them a familiar and practical knowledge of the earth and its inhabitants and enables them, in some humble degree at least, to aid in the highest object which can possibly engage the attention of human beings; viz—in enlightening and redeeming the human family from ignorance and vice.

Geological Cabinets are for sale at the office of the Olive Leaf, 120 Nassau street, New York.

NOTICES.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins?" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture? Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No 36 Washington street, Boston; or to Lewis Tappan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. JOCELYN,
JOSHUA LEAVITT,
LEWIS TAPPAN, } *Committee.*

A Rich New Year's Present.

YOUTH'S CABINET.

For Families and Sunday Schools, weekly, at $1 per year, in advance.

THE Fourth Volume of this well known and highly approved Juvenile paper commences the first week in January, 1841, edited by N. Southard. It is made up of choice Narratives, original and select, pleasing Moral and Religious, Literary and Scientific Instruction, a variety of Useful Information, Juvenile Poetry, Anecdotes, &c., all designed to promote the best good of the young. It inculcates impartial Benevolence, Temperance, and all other Christian Virtues.

It is neatly printed on half a royal sheet, and each number contains one or more engravings. It has been highly recommended by one hundred editors and many parents and teachers, in notices and letters like the following:

From a Mother in Springfield, Mass.

"My little girl is delighted with the Cabinet. She can scarcely wait for the week to come round; and when the little welcome messenger arrives, her work or play is laid aside, to have a feast, as she calls it, with the welcome guest. She is willing to make any sacrifice rather than give up her paper."

From a Clergyman in Central New-York.

"My little daughter 8 years old, is very much delighted with your paper; and indeed, I read it myself with great interest."

We would refer those who wish for a neat, appropriate paper for their children, to the Youth's Cabinet, which they will find all they could desire in such a publication.—*Green Mountain Emporium.*

We hope all the young who can afford it, will have the opportunity of reading the Youth's Cabinet.—*N. H. Bap. Register.*

We must say, that it is decidedly the most interesting youth's paper we have seen.—*N. Y. Weekly Messenger.*

Mr. Southard, its editor, has a happy faculty to convey instruction in an interesting manner, so as to leave a strong impression upon the minds of his juvenile readers. Its moral influence is decidedly good. If any family of children should unite and send one dollar, post paid, they will never be sorry that they had paid out their money for so good a paper.—*Oberlin Evangelist.*

Orders should be addressed, (post paid,) to the editor at No. 9, Spruce street, New-York, or 25 Cornhill, Boston.

Dec. 10, 1840. 6w

FRIENDS' INTELLIGENCER.

For sale by Isaac T. Hopper, 143 Nassau Street.

THE FRIENDS' INTELLIGENCER, &c., containing 769 pages large octavo—price $1 50. It contains much interesting original and selected matter, well worth the attention of the members of the Society of Friends, as well as the public generally.

Bound up in the volume will be found, "Brief Remarks on some of the charges recently made against the early writers of the Society of Friends, by George Harrison, New Castle, England." The following short extract will shew, in some measure, the character of the work, viz:

"The working of this subtil spirit, which has got abroad,—this old accuser of the brethren, has been very insidious; it has been at work for many years, but durst not avow its real object and character. It pretended it was attacking Hicksism, but it was easy to see, long ago, that genuine Quakerism was meant. It is now throwing off the mask, and shewing itself in its true colors."

"THE DESTRUCTION OF JERUSALEM, an absolute and irresistible proof of the Divine origin of Christianity; including a Narrative of the calamities which befel the Jews, so far as they tend to verify our Lord's predictions relative to that event: with a description of the City and Temple." This work is deeply interesting to Christians of all denominations.

"The history of the life of Thomas Ellwood, or an account of his birth, education, &c, with divers observations on his life and manners when a youth; and how he came to be convinced of the truth; with his many sufferings and services for the same. Also, several other remarkable passages and occurrences. Written by his own hand. To which is added, a supplement," by J. W.

It can hardly be necessary to inform any member of the Society of Friends of the merits of this work. It has gone through four editions, and is among the most interesting of Friends' journals.

This latter work can be had separately—price 50 cents

Right and Wrong in the Anti-Slavery Societies.

——by the soul
Only, the nations shall be great and free!
WORDSWORTH.

THE Seventh Annual Report of the Boston Female Anti-Slavery Society, presented October 14, 1840. For sale at the anti-slavery office, 143 Nassau st. Price, 12½ cents single.

This work ought to be in the hands of every abolitionist.

The following selection from it is the purest gold, and beautifully wrought out:

"The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the favorers of the cause, a few years hence, will be engaged; when, in the conflict of a northern and southern party, yet to spring out of this question, *compensation—partial emancipation—intermediate arrangements—delay*, become the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the mark a partially regenerated people, who, though *favorers* of the cause of freedom, will not deserve to be called its friends; for they will need constant and persevering rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might nor by power, but by *my Spirit*, saith the Lord of hosts!'

Nov. 19, 1840.

Just Published,

"The Envoy, From Free hearts to the Free."

A COLLECTION of original pieces in poetry and prose, published by the Pawtucket Juvenile Emancipation Society, for the benefit of its funds.

This little volume is confidently recommended to the patronage of the public, as it is believed that it will be found to possess merit independent of the object which has called t forth. Many writers have contributed to the pages of the annual, presenting thereby a pleasing variety in style and sentiment; yet agreeing in these grand and fundamental points, the universal brotherhood of *man*, and the abolition of *all* slavery.

For sale at 143 Nassau street—25 Cornhill, Boston—the Anti-Slavery Office, Providence, and at J. M'Intyre's, Pawtucket, R. I. Price 42 cts.

New York, November 19, 1840.

Free Dry Goods.

CALICOES, bleached and unbleached muslins, bleached and unbleached Canton flannel, apron check, colored muslins, printed and plain pongees, bleached, unbleached, mixed, and lead-colored knitting cotton, cotton and linen table diapers, printed and plain grass cloths, wicking and cotton laps, fine linen thread, superfine bed ticking, cotton pantaloon stuffs, men's and women's cotton hose, white and black wadding. Also, a variety of silk, linen, and woollen goods, wholesale and retail.

CHARLES WISE,
Corner of Arch & Fifth street.

Philadelphia, 11th mo. 12, 1840.

N. B. Persons from a distance wishing any of the above goods can have them sent, by forwarding their orders to the subscriber. C WISE.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

ANTI-SLAVERY ALMANAC FOR 1841.

This Almanac is filled with a great amount of original and interesting matter, from the pen of Theodore D. Weld. It is not only calculated to awaken a new and lively interest among Freedom's warmest friends, but admirably adapted to make new converts to the anti-slavery cause, as most of the popular objections to immediate and unconditional emancipation are considered in the author's clear, logical, and caustic style. Let there be no delay in procuring a copy; and when it is purchased, don't throw it aside, to be used only to ascertain the time of the sun's rising and setting, but at once read it through attentively. When you have done this, you will feel like co-operating with a few friends to put a copy into every family in your respective towns.—*Liberator.*

☞ Price $30 per 1000. 6 cents single. To be had at all the Depositories.

INFORMATION WANTED.—Of EDWARD POWELL, and CATHARINE CRUMWELL, his sister, formerly of Flatbush, L. I., subsequently of Brooklyn and of this city. Any person knowing either of the above named persons, or their children, will confer a favor by leaving word at this office, or at 61 Cherry street, upon A RELATIVE.

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